Encyclopedia of Vedic Astrology:

Tajik Shastra and Annual Horoscopy

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Preface

This is the next book in the series for the encyclopedia that I am writing. After dwelling on the Basics of the Parashari System and the Yoga's that tell the basic strength I am in this book writing about ' Tajika Shastra'.

The Parashari System and the research done by the sages centuries back when there were no computers –Astrology - the science of predicting the future probabilities was amazing . The links lost we are still researching to discover.

The Devas & Asuras had at all time the desire to get answer for their queries and offshoots developed the " Prashna' , Horary & Varshaphal . The Urdu word Tajik is synonymous to Varshaphal and is popular in Northern India.

The Tajik Shastra or the annual horoscope resembles the Parasashari System in a number of ways. The backdrop is the same but there are intrinsic rules that have to be studied.

The Tajik chart and study has two important aspects. The period is for one year and the transits. I want to caution that the Annual Chart should not be read in isolation and has to be read in conjunction with the Birth Chart. It then tells the right time of an event to happen or promises that may not materialize. This makes it unique and an important tool in predictive astrology.

In the Tajik Shastra the importance is to understand the Aspects , Strengths , the Yoga's and the most important is the applicability of the Dasha System .

I have in this book systematically dealt from the advent of Tajika Shastra and then into Tajika Aspects , Yogas , Strength Of Planets ,Sahams , Tri Pataki Chakra and the Dashas . Tajik is DISTINCT in a number of ways which makes the difference and so need to be read keenly.

The second half of the book goes into the predictive aspects dealing with salient features, the first basic principles, the mathematics in casting the annual chart, and then the interplay between the Muntha , Lord of the Year , Maasa Chart and the House Wise Analysis .

I have found Tajik Shastra principles very profound and there applicability has lead to accurate predictions.

This book will fill the great demand for a scientific and easy understanding of the TAJIK SYSTEM .Its uniqueness has provided amazing results.

I am sure it will be a book which will be useful to all who are interested in the field of Astrology; the learners as well as those at different levels of research and understanding.

All this inspiration to write comes from my father Late Shri K.C.Saksena for whom this science was like a religion and had done a lot of research. Also the blessings of Shri Bake Bihari of Vrindavan who tells that the only constant factor in life is change.

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Part-1

Tajika Shastra

Chapter 01

Introduction to Tajika Shastra

Origin & Advent of Tajika

1. Tajiki is a language of present Tajakistan and Uzbekistan. This language comes under Indo-Greek-Iranian language family. The primordial form of Persian language is the one used in Persia and Armenia in *Arcandian* ruling period. The books of *Zaratushtra* (1500BC) are written in such old Persian. Later when Arabs conquered Iran, the modern Persian language (9th century AD) originated. Thus much knowledge transfer took place via the language path old Tajiki- old Armenian- old Persian- modern Persian- Indian languages. One of the branches of knowledge, which got transferred through this path is Tajika astrology. It is the ancient astrology prevalent in Tajikistan, Armenia and Uzbekistan. It is astonishing to note that the system still preserved its old roots of origin even after this much transfer and transformations. It is one of the rudimentary branches of non-vedic astrology that was popular in Tajakistan and is known as Tajika astrology.

2. "Brihad Daivajna Ranjana" by Shrimad Ramadeena Daivajna is an excellent book on astrology with numerous quotes from ancient Rishi Horas, like Hora Ratna,and Mahurat Chintamani. One of these states that Sage Romaka or Raunuka in his astronomical treatise "*Romaka Siddhanta*" says-

"*Brahma gaditam bhanor bhanuna yavanaya yat*
Yavanena cha yat proktam Tajikam tat prakasitam"

(The knowledge of Tajik astrology was given by Brahma to Sun. The Sun gave to Yavanas, who explained it to the people of Tajikistan and is called Tajika atrology).

The above quote tells that it is the tradition & culture of worshippers of Brahma, the creator, who taught astrology to Sun-worshippers, who in turn taught the Yavans. Varahmir in 6th century AD, in his text "*Panch Siddhanta*" quoted Romaka Siddhanta, suggesting that sage Romaka or Raunaka lived prior to himand wrote several texts such as Hora and Samhita. Interestigly some of western astrologers feel that Sage Romaka belong to Greek lineage.

3. It was with Arab invasions of NW India, from 7^{th} century onwards or with the Indian mercantile trade with Arabs, Armenians and Persians, that knowledge of Tajika astrology came to India. In 1544 AD, an Indian scholar Neelkantha son of Shrimad Anant Daivajna translated this system from Arabic/ Persian to Sanskrit in his text " Tajika Neelkanthi". Later his son Govinda wrote a commentary on this book, by the name of "Rasala" and another commentary by the name of "Peeyush Dhara". Prior to Neelkantha, there lived one scholar, Samara Simha, who wrote some well appreciated text on this branch of astrology in Sanskrit on Mundane astrology. The "Tajik Neelkanthi" comprised of three parts:

1. *Samjna Tantra* (Naming system and basic knowledge).
2. *Varsha Tantra* (Mundane astrology and Varsha phal).
3. *Prashna Tantra* (Horary astrology)

4. Roughly during the same period another great astrologer Keshava wrote "Tajika Shastra". In ancient times, all the branches of Vedic knowledge were known as "*Nigam*" and of all non-vedic knowledge as "*Agam or Tantra*". Just as this system preserved its old roots of origin in its name

Tajiki (pointing to Tajakistan), the use of the word "*Tantra*" denotes non-vedic or Asura knowledge. Thus various branches of Tajik astrology points to its ancient Tantrik origin.

Role of Vedic Astrology and Tajika

5. The Vedic astrology has three systems of delineation and prediction-Parashari, Jaimini and Tajika. The first two deals primarily with natal (Jataka) astrology, whereas Tajika deals mainly with matters of more immediate concern through annual horoscopy (*Varshfal*) and/ or horary (Prashna). Most of the terms in Tajika have their origin in Persian/ Arabic, indicating its origin in Arabia or Central Asia. In Arabic, the word "Taj" means crown and "Tajak" means horse. It is, therefore, said that among various systems, this system runs like a horse or it is superior to others like a crown. Tajika seems to have gained its importance in medieval period, when Muslim invaders made use of it for military exploits, many of them with glory, barbarian yet so spectacular as to become historic deeds of change with cruelty. However it does not mean that Vedic astrologers of the period, like Keshava, Samara Simha and Neelkantha were not aware of this system and had written useful treatise on Tajika. In olden days, free exchange of goods, service and knowledge as part of mercantile was not uncommon. The old Vedic knowledge as contained in classics was complete in themselves to answer Prashna or yearly predictions as per dasha, *Bhukti* and *Antra* system of Parashar.

6. However, the Tajika system differs from old Vedic system in many ways. The first is the concept of a progressed horoscope. The other major difference is the importance given to the Sun in Tajika; whereas the Moon is given more importance in Vedic astrology. The Sun is accepted as the lord of the solar system and also the significator of Soul (*Atman)* which ingress into our physical body again and again as the Earth completes a revolution around the Sun.

The new year of a native's life commences from the time and date of sidereal solar return to the position, where Sun was at the time of the birth of the native. Thirdly the manner of evaluating the strength of a planet in the two systems is different. Whereas Vedic astrology strength of a planet is judged by *Shadbala*/ strength in various divisional charts, Tajiks system follows *Panch-Vargiya Bala*. Again the manner of a planet influencing the other planet in the two systems is different. Tajika also lays an exra importance to the integration of Signs. Lastly it has introduced some new concepts like *Sahams & Tripataki* Chakras. Tajika system has its own Yogas and dasha system to pinpoint the time various events. We will discuss all these in details in subsequent chapters.

7. During early medieval period, India was divided into large number of small states, who were rarely on good friendly terms. The fights, victory, defeat etc among their kings was very common. The kings' courts had a regular *Raj Jyotishi* solely devoted to the problems and astrological guidance for the kings. This concentrated effort paved the way for excellence by astrologers under royal patronage. Some of the queries/ problems/ predictions of the medieval periods have become out-dated today and some of the new types of problems have cropped up now. But the old underlined principles can be suitably modified to get the desired solutions even today.

8. The Tajika astrology is a unique theory of astrological predictions with logical solution in a short time. It takes care of all those areas that are covered by the natal Astrology, like education, marriage, children, rise & fall in career, profession & financial matters, health, disease, conflicts, imprisonment, death etc. **The Tajika is thus complementary, supplementary, and confirmatory in nature.** However where natal chart is not available, a horary/ Varshphal can be evaluated for prediction independently with great accuracy.

Importance of Signs in Tajika

9. As in Parashari, the importance of signs occupying various houses has been stressed in Tajika as well. Acharya Neelkantha in his treatise "Tajika Neelkanthi", in the 1st part, Sloka 2 to 13, has given the details of the 12 signs of the natural zodiac and brings out the characteristic features, nature and inherent qualities of each of the signs. These are similar to those given by Parashara. However **in annual horoscopy and horary, they play more crucial role to influence/ indicate results/ position, especially when placed in lagna of a Prashna/ annual chart. .** Here also the signs are classified as males and females. All odd signs are males, that is they are active and all even numbered signs are females, that is they are passive. There is a classification based on three humours i.e. wind, bile and phlegm. In sloka 15, the author gives clue to remember about various humours governed by each sign. Aries is windy, Taurus is bilious, Gemini is bilious & windy, and Cancer is phlegmatic. Same order applies for next four signs and so on. In vedic system, all types of diseases originates from imbalance of one or more of these humours.

10. The next classification based on mental nature is movable, fixed and dual signs. The movable signs (numbering 1, 4, 7 &10) indicate a change in activity/ status, whether for good or bad, and there is no going back. The fixed signs (numbering 2,5, 8 & 11) indicate the nature of fixed ideas and there is no indication of any change in activity or native's attitude. The dual signs (numbering 3, 6, 9 & 12) indicate indecisiveness of the native on mental plane and uncertainty/ delay in results. Some astrologers believe that first half of the dual signs acts as fixed signs and the second half as movable.

11. The other important classification is of fiery (numbering 1, 5 & 9), earthy (numbering 2, 6 &10), Airy (numbering 3, 7 & 11) and watery (numbering 4, 8 & 12). The fiery signs

indicate quick action, earthy signs material gains & their consolidation, airy signs increased mental activities and watery signs peace & prosperity. The Acharya further suggests that that fiery signs have an affinity towards airy signs and earthy signs towards watery signs. These help to judge mutual compatibility of two persons for marriage or business. There is a prevalent misbelieve that if two persons have same signs in their lagna, they will be friendly. However experience suggests otherwise. It is said that similar poles always repel each other, while opposite poles attract because each gives to the other what it does not possess.

12. Another classification depending on mode of rising, indicates type of results. The *Shirshodaya* signs (numbering 3, 5, 6, 7, 8, & 11) indicate positive results, where as *Prishtodaya* signs (numbering (1, 2, 4, 9 & 10) shows negative results and Pisces alone is of dual nature. Another useful classification is based on usefulness of the signs. The signs numbering 4, 8, 11 & 12 are considered fruitful signs indicating success/ good results. Signs numbering 1, 3, 5,& 6 are considered barren signs indicating failure/ serious difficulties in the way. The signs numbering 2, 7, 9 & 10 are considered semi-fruitful signs indicating that success will come only after sustained efforts/ help from others.

Tajika & Parashari System

13. The Tajika resembles the Parashari system in numerous ways. The casting of horoscope & divisional charts, and the significations of houses, sign & planets are the same as in Parashari system. However in Tajika there are no eunuch or hermaphrodites planets- both such planets (Mercury & Saturn) are included in the female group of planets. A knowledge of the basics of the Parashari system thus becomes essential in order to understand and apply the Tajika system. The Tajika like Parashari also has an elaborate system of ‘ dashas’ or operational periods essential for the

timing of events. However, the Tajika has certain special features having essentially influence of Western elements, which make it somewhat distinct and more effective like a precision instrument in the hand of an astrologer. These features include Tajika aspects, strength of planets, yogas, dashas, Sahams etc. In Tajika, unlike Parashari, aspects between planets are limited to certain fixed range of longitudes where their orb/ influence is effective, ant in the entire house/ sign. Tajika yogas are also much smaller in number and simpler as compared to Parashari yogas. These have been discussed in subsequent chapters.

Tajika & Jaimini System

14. Tajiki principles, unlike Parashari, are farther away from Jaimini System. Unlike Jaimini, its Karakas for various planets/ events are natural & fixed and do not change for each chart. Again like in Parashari, Tajika follows aspect of planets on other planets & houses, and not by houses to houses. The number of yogas in two systems are small but quite different from each other. There is no parallel in Jaimini also to the "Orb of influence" between aspecting planets, or to the Sahams, or Tri-pataki Chart of Tajika system. These will become more clear as we progress in subsequent chapters.

Tajika & Western System

15. Present day Western astrology has its genesis in Tajika system. Both systems share many common concepts and principles,like progression of charts and aspects of planets. These were first postulated by Tajik astrologers and then got incorporated in Western astrology via Arabic/ Greeco astrology. The Varshaphal system represents the best synthesis of Vedic, Arabic and Western astrology.

Conclusion

16. Tajika astrology is an ancient knowledge initially originated in Tajikistan. During its journey from Tajikistan to India via Persians and Arabs, it has undergone many transformations, but retained its basic rudimentary concepts and principles, like aspects, yogas, Sahams and Tripataki Chakras. However the concepts of Sahams and Tripataki chakra need further research and application, before it could be universally adopted as a precision tool. Nevertheless knowledge in whatever form or name, if it serves the common goal, must be integrated into the whole. Therefore, it is immaterial where the Tajika system had originated but today it is well integrated by Vedic astrologers as well, despite its being western originated.

17. Initially Tajika was applicable to annual horoscopy (Varshphal) alone, but subsequently it is now used with great precision in horary and mundane as well. The Varshfal or Prashna chart is akin to a transit or divisional chart. Therefore its period of scrutiny is rather limited (one year) and it cannot help in long term planning. It cannot give what the natal horoscope does not promise, but the Tajika reveals the promised aspects with better clarity and timing. It is an unique system which provides simple & logical solution in a relatively short time frame even to those who do not have their birth charts.

Chapter 02

Tajika Aspects

Types of Aspects

1. The planets not only exert influence over the houses where they are posited, they also extend their influence over the house and planets, which they aspect. Similarly they are also influenced by other aspecting planets. The aspects in Tajika shastra are taken from western school of astrology and are quite different from Parashari or Jaimini system. These are of three types as under:

1. **Friendly aspects:** A planet influences with a friendly aspect on houses and planets posited therein in houses 3, 5, 9 and 11, counted from itself. In turn it receives friendly aspect from planets posited in these houses. The friendly aspects are further sub-divided as under:

   a) Openly friendly (*Pratyaksh mitra*)- When planets are posited in 5/ 9 position from each other.

   b) Secretly/ semi friendly (*gupta mitra*)- When planets are posited in 3/ 11 position from each other.

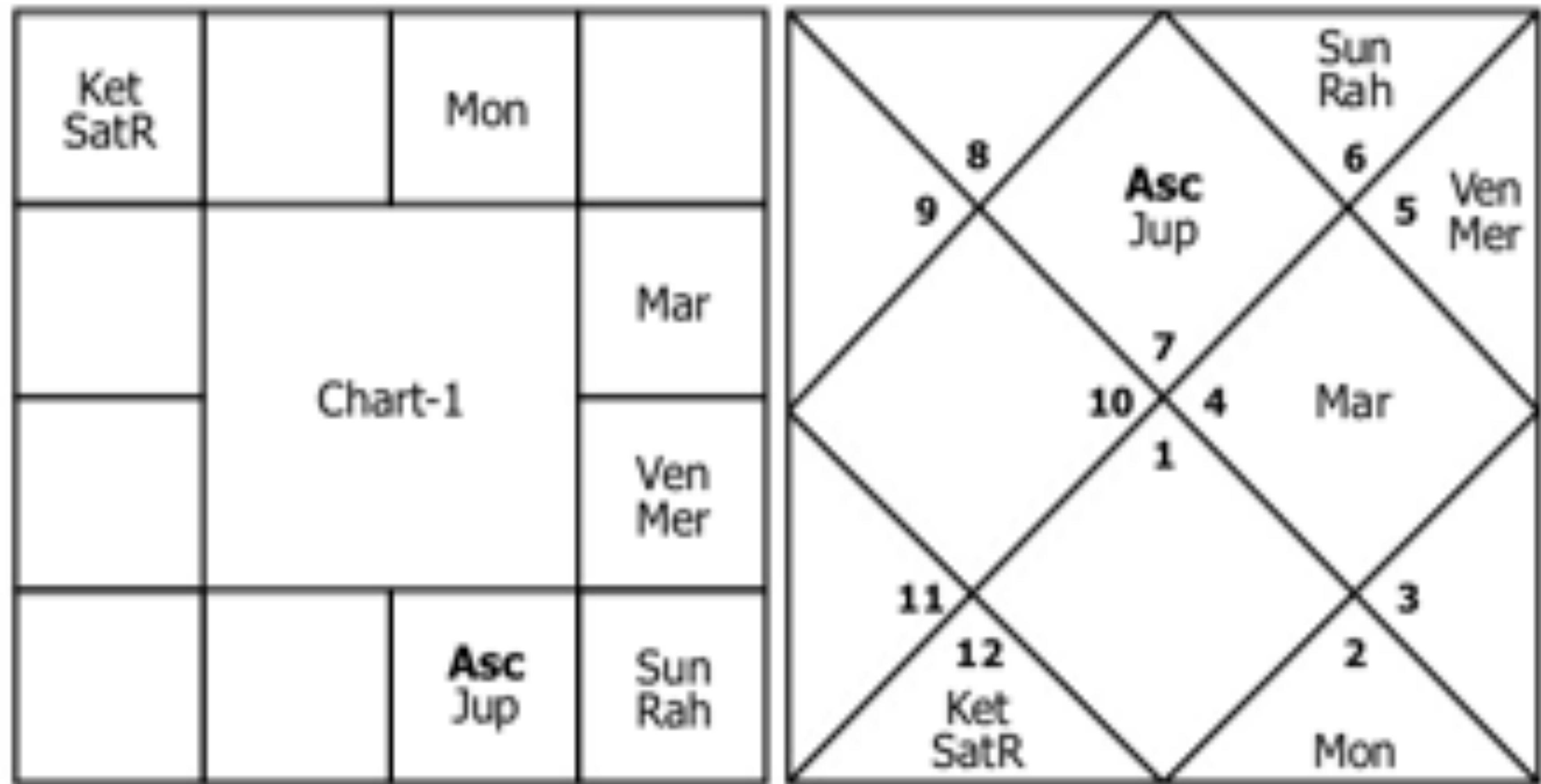
2. **Inimical aspect:** The planets become enemies of each other when they are posited in Kendra (houses 1, 4, 7 & 10^{th}) from each other. The inimical aspects are also sub-divided as follows:

   a) Openly inimical (*Pratyaksh shatru*)- When planets are posited in 1/ 7 position from each other.

   b) Secretly/ semi inimical (*Gupta shatru*)- When planets are posited in 4/ 10 position from each other.

3. **Neutral or no aspect:** The planets exert neutral or no aspect when posited in 2/12 or 6/8 position from each other.

2. These aspects also indicate whether any two planets are friends, enemy or neutral to each other. **These aspects are universally used while delineating a Prashna or a Varshphal Chart. It is imperative for any planets to be in aspect with each other if they have to give some results.** As an example, in the chart given below, Mercury & Venus are inimical to each other, being posited in the same house. They are also inimical to Moon being posited in 4/10 position from each other. Saturn & Mars are openly friendly (and so are Moon & Sun also similarly posited) being posited in 5/ 9 position from each other. There is no aspect between Jupiter & Moon and between Saturn & Venus-Mercury as they are posited in 6/8 position from each other. Sun & Saturn are inimical to each other as they are posited in 1/ 7 position.



Strength of Aspect

3. As per Tajik Neelkanthi (Chapter-1,Sloka 78 to 82), the strength of aspect can be numerically measured also. The strength of the aspect between any two planets can be between zero to 60 units. To find out the exact strength, deduct the longitude of aspecting planet from the aspected

planet. The difference in terms of signs, degrees and minutes shall be obtained. The difference in terms of signs or more exactly the house representing this sign is allotted a numerical unit. The minus (-) before this number indicates that the aspect is inimical. For example, balance sign 1 means the second house, balance sign 2 means 3rd house and so on till 12or 0 means the same house. The numerical units of aspect for various signs are as under:

Balance Signs	1	2	3	4	5	6	7	8	9	10	11	12/0
Strength Unit	0	15	-15	45	0	-60	0	45	-15	10	0	-60

To know the exact strength of aspect, note the degrees & minutes of the difference in longitude of the two planets. Multiply it by the unit mentioned against balance sign and divide the product by 30. The result is to be added or subtracted as the case may be if the units under the 'balance sign' are less or more than units under the next sign.

4. The above aspectual views are identical with the western methods where Kendra aspects are considered inimical. However views of Vedic astrologers are at complete variance. In Vedic astrology some of the great beneficial yogas are formed between planets posited in Kendras. The great Varahmir gives special importance to the Kendras without holding the planets posited in them as openly or overtly inimical. Similarly Dr. BV Raman says that " in delivering the results as square and opposition as always adverse, the inherent nature of planets seems to have been ignored by Tajika writers. It occurs to me that the nature of planets can influence, to some extent, the nature of the aspect. For instance, a square or an opposition between Jupiter and Venus cannot be as adverse as that between Mars and Saturn. However while interpreting (results), this aspect is not taken into account for reasons best known to Tajika writers"- Prashna Tantra by Dr BV Raman- p. 197.

Orb of Influence

5. There is another important aspect that of **orb of influence or *Deeptamsha*** between any two planets. For the influence of aspect to be effective, the two planets should be within their orb of influence (*Deeptamsha*). Each planet has its own orb of influence or *Deeptamsha* in degrees, which is as under:

Planets	**Sun**	**Moon**	**Mars**	**Mer**	**Jup**	**Ven**	**Sat**
Deeptamsha/ orb	15	12	8	7	9	7	9

When two planets are within their orb, they transmit effective radiance to each other, which may be friendly or inimical. The closure the two planets are degree wise (san sign), the greater will be their influence on each other. To find out the orb/ *Deeptamsha* between any two planets, add their individual *Deeptamshas* and find the average of the two. For example to find out the *Deeptamsha* between Moon & Mars, add the *Deeptamsha* of the two i.e. 12+8= 20; the average of the two comes to 20/2=10. So the two planets will influence each other only if they are within 10 degrees in their respective house. If the two planets are beyond their *Deeptamsha* they will not produce any result, neither friendly/ good nor inimical/ bad, irrespective of the house where they are posited. The planets in close *Deeptamsha* give good results even in Trika (6, 8, or 12th) houses.

Role of Rahu-Ketu

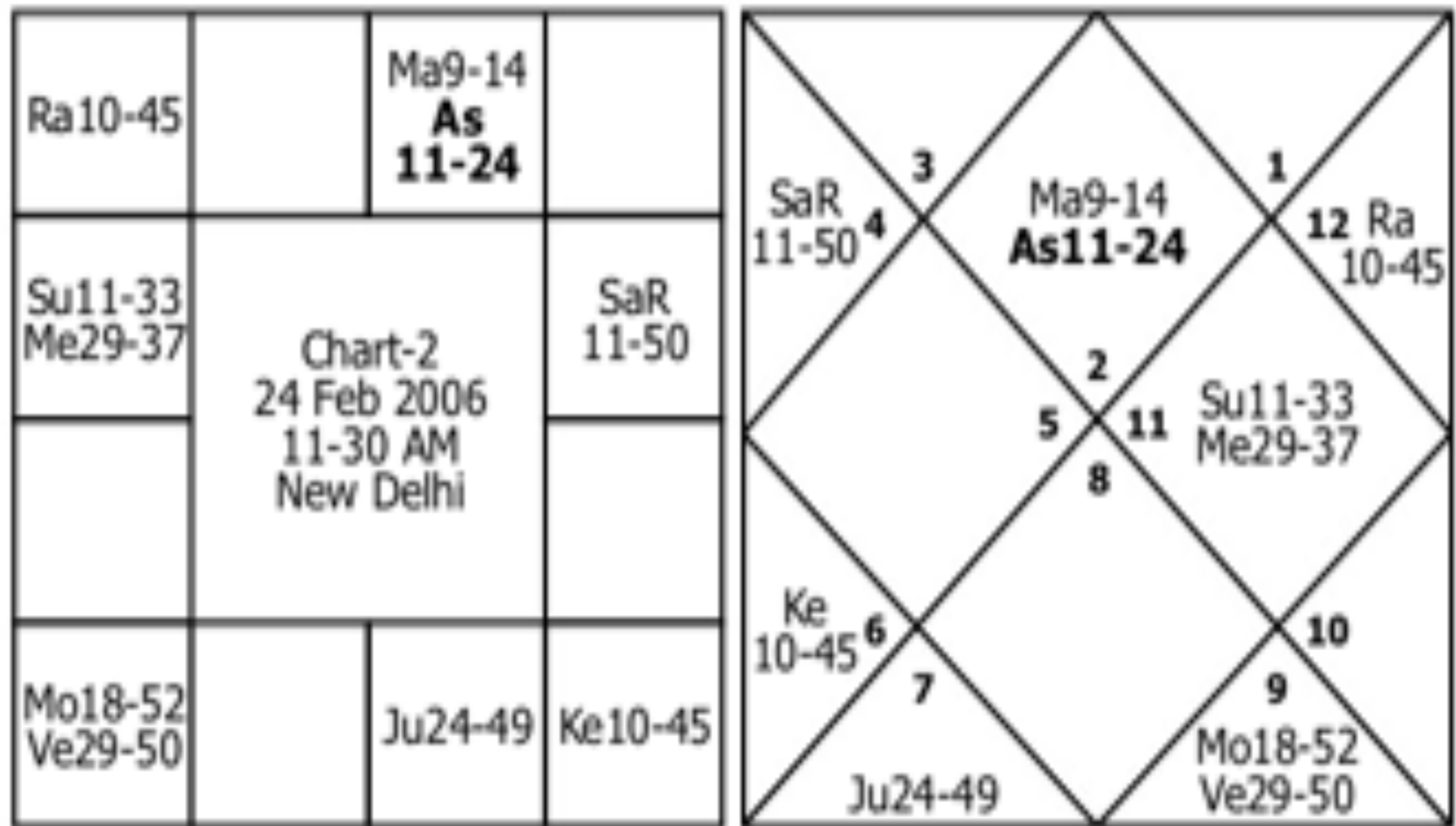
6. The role of Rahu & Ketu, their manner and extent of influence are conspicuously absent in all classic Tajika writings. No orb/ *Deeptamsha* has been assigned to Rahu & Ketu. However we must keep our mind open and receptive to situations which involve association of Rahu & Ketu with any planet. Generally it is seen that they produce effective inimical influence over all planets producing unfavourable

results. The closure they are posited to a planet degree wise in the same house or in the houses having effective influence, the more adverse will be the influence. Some astrologers opines that Rahu & Ketu behave as per the characteristics of their dispositor; while others say Rahu behaves akin to Saturn, while Ketu acts as Mars.

Role of Retrograde & Combust Planets

7. If the lagna lord or Karyesh gets retrograde it indicates obstacles/ problems/repeat action. The extent of damage will depend on the closeness of degree of/ with Lagnesh or Karyesh. If this planet happens to be malefic or lord of a malefic house, or both, it may indicate failure. The importance of retrograde planets must be understood in relation to an important Tajik Yoga "Rudda yoga" (discussed in the chapter on yogas). Rudda yoga can lead to repetition or even cancellation of an event depending on the conditions and closeness of retrograde planet. Although role of an combust planet has not been defined clearly, but it always leads to obstacles/ cancellation of the event or Prashna.

Let us take couple of cases of "Prashna" to illustrate above points. A native asked a question," Will I get a Transfer of my choice soon?".



In this case the query pertains to 10th house. The 10th lord Saturn is retrograde and posited in identical degrees as lagna, in 3rd house. The Lagnesh Venus is in 8th house. The two planets are in 6/ 8 position from each other, hence there is no aspect/ relation between them. Rahu is in 11th house in identical degrees as lagna & 10th lord Saturn and aspecting Saturn. Therefore the query is bound to fail and there seems no chance of the native's transfer in near future. Other contributing factors for failure of query are Lagna being fixed & *Prishtodaya,* Moon being in 8th house and 8th lord Sun in 10th house.

In another case, a native approached on 5 Mar 2010 to know "When I will get married".

Ve3:02	**As4:35**		Ke25:28
Me12:17 Ju16:52 Su20:27	Chart No. 3: Prashna: 5Mar2010 Delhi		MaR6:28
Ra25:28		Mo20:26	SaR8:34

Ve3:02
Me 12:17
Ju 16:52
Su 20:27
Ke 25:28
As4:35
MaR6:28
Mo20:26
Ra 25:28
SaR8:34
1 2 3 4 5 6 7 8 9 10 11 12

In this case, the query pertains to 7th house of marriage. The 7th lord Venus (who also happens to be the karaka of marriage) is in 12th house in mutual aspect with 11th lord retrograde Saturn. The Lagnesh Mars was in 4th house in openly friendly aspect with 7th lord Venus (being in 5-9th position from each other) within "orb of influence" and also close to lagna degrees. Mars also aspects 7th house with Moon posited therein. However, the native was advised that due to various impediments, the marriage was not possible in near future because Lagnesh Mars was debilitated and retrograde and Venus was aspected by retrograde 11th lord

Saturn. Other contributory factors were *Manglika Dosh* due to presence of Mars in 4th house, aspect of Rahu on Lagna, combustion of Jupiter, the other marriage giving planet and the dasha at the time of query being a Chhidra dasha of Jupiter-Jupiter.

Chapter 03

The Planetary Strengths/ Balas

1. Strength of Planets

It is well known principle of astrology that only strong planets are capable of giving good/ favourable results. The weak planets not only fail to deliver timely good results of their significations but spoil the results the Bhava where they are posited or the Bhavas they influence. The strength of planets have to be judged in horary, birth, and Varshphal charts. In Parashari system, there is an elaborate system of measuring the strengths of planets by making use of divisional charts (Vargas). The correct timing of events and successful predictions by Vedic astrologers are because of the extensive use of these Vargas. In Parashari, *Shadbalas* and 16 types of Vargas are used to measure the *Bala* of any planet. The Tajika writers have used three types of *Balas* for measuring relative strengths of planets. These are at little variance with Parashari Sytem. Of these the most elaborate though less often employed is *Dwadasvargiya Bala*. The simplest to determine is the *Harsha Bala*. But the most important and popular in use is the *Panchvargiya Bala.* There is, however, no calculation for finding out the strength of Rahu and Ketu in any of the Tajika system of measuring strength of planets. However it is seen that they do affect the result/ predictions.

2. *Dwadasvariya Bala:*

The 12-sub-divisions of a sign constitute 12 different Vargas of first harmonics or physical plane and determine the 12

sources of strength to a planet depending upon its position in these Vargas. In Tajika System, unlike in Parashari, each Varga is given equal importance, while assessing the strength of a planet. Moreover, these Vargas are used only for this purpose and not for delineating a chart. These Vagas are:

1.	Rasi or Varshphal chart	D-1 comprising one full sign of 30 degrees.
2.	Hora or D-2 chart	Half of a sign or of 15degrees each.
3.	Drekkana or D-3	One third of a sign or 10degrees each.
4.	Chaturthamsha/ D-4	One fourth of a sign or 7-30’ each.
5.	Panchamsha/ D-5	One fifth of a sign or 6degrees each.
6.	Shashtamsha/ D-6	One sixth of a sign or 5 degrees each.
7.	Saptamsha/ D-7	One seventh of a sign or 4-17’ each.
8.	Ashtamsha/ D-8	One eighth of a sign or 3-45’ each.
9.	Navamsha/ D-9	One ninth of a sign or 3-20’ each.
10.	Dasamsha/ D-10	One tenth of a sign or 3degrees each.
11.	Ekadasaamsha/ D-11	One eleventh of a sign or 2-43’-38”each.
12.	Dwadasamsha/ D-12	One 12^{th} of a sign or 2-30’ each.

It can be seen that out of the 12 Vargas, only eight (D-1, D-2, D-3, D-4, D-7, D-9, D-10 and D-12) are out of Parashar’s 16 vargiya scheme. The balance four (D-5, D-6, D-8 and D-11) are of sage Jaimimni or of Yavanacharya scheme; but together they complete all the 12 possible charts of first harmonics. No Varga of second or third harmonics are considered in Tajika system. The results of a planet would depend upon the sign wherein it is placed and its relations with the depositor sign lord.

3. Casting of the Vargas (divisions)

1. **Rasi Chart (D-1):** This is the basic and the most important chart and represents the birth or the annual chart. The zodiac is divided into 12 signs of 30 degrees each starting from Aries. The mutual relationship of the planets here determines whether a planet is benefic, malefic or neutral.

2. **Hora Chart (D-2):** It is the division of a sign into two parts of 15 degrees each. In odd signs (1, 3, 5, 7, 9,&11), the first 15degrees goes to the Hora of Sun, while the last 15 degrees goes to the Hora of Moon. In case of even signs (2, 4, 6, 8, 10, & 12), the first 15 degrees goes to Moon, while the last 15 degrees goes to Sun. Whether a planet is in a benefic, malefic or neutral Hora, is decided by its relationship with the Hora Lord (the Sun or the Moon).

3. **Drekkana (D-3):** In a given sign, the first 10degrees belong to the same sign; the next 10 degrees belong to the sign 5th from it; and the last 10 degrees to the sign placed in in the 9th from it. The lords of the respective signs become the Drekkana lords. A planet's relationship with its Drekkana lord decides whether it is a benefic, a malefic or a neutral in effect according to its Drekkana position.

4. **Chaturthamsha (D-4):** In a given sign, the first 7-30' belong to the same sign, the next 7-30' (i.e. upto 15degrees) belong to the sign falling in the 4th house from it; the next 7-30' (Up to 22-30') to the sign in 7th from it; and the last 7-30' to the sign falling in the 10th from it. The planets behave as benefic, malefic or neutral, depending on their disposition towards their *Chaturthamsha* lord.

5. **Panchamsha (D-5):** In an odd sign, the first six degrees belong to Mars; the next six degrees to Saturn; the next six to Jupiter; the next six to Mercury; and the

last six to the Venus. In the even signs, this order of lordship gets reversed with Venus, Mercury, Jupiter, Saturn and Mars, in this order, owning the six successive degrees in a sign. Please note that the planetary order here is similar to the Trimashma of the Parashari system, though the degree wise allotment here is uniform.

6. **Shashtamsha (D-6), Saptamsha (D-7), Ashtamsha (D-8), Navamsha (D-9) and Ekadashamsha (D-11):**

For any of these vargas, the position of a planet may be obtained in the following manner:

i) Longitude of the planet (starting from zero degree Aries) x 6 or 7 or 8 or 9 or 11/ 30

ii) Add one to the quotient obtained above.

iii) Deduct from the above value multiples of 12. The remainder would give the sign in which the planet falls in the respective varga or division.

iv) The nature of the planet would depend on its relationship with its dispositor as per Tajika system in the annual chart.

For example if we want to find out the position of Sun, who is say at 3-30' in Leo, in *Shashtamsha*, the degree of Sun would be 123-30'or 123.5degrees and the position of Sun in D-6 would be :

123.5 X6/ 30= 24+…. Add one to it give figure of 25. Now deducting multiple of 12 (24 in this case) we get the remainder as one.

Thus the Sun in Shashtamsha would fall in Aries. The Sun gets exalted in Aries, so it would give benefic results ; but the result would get modified by its relation with Mars, the lord of Aries in the chart as per Tajika system.

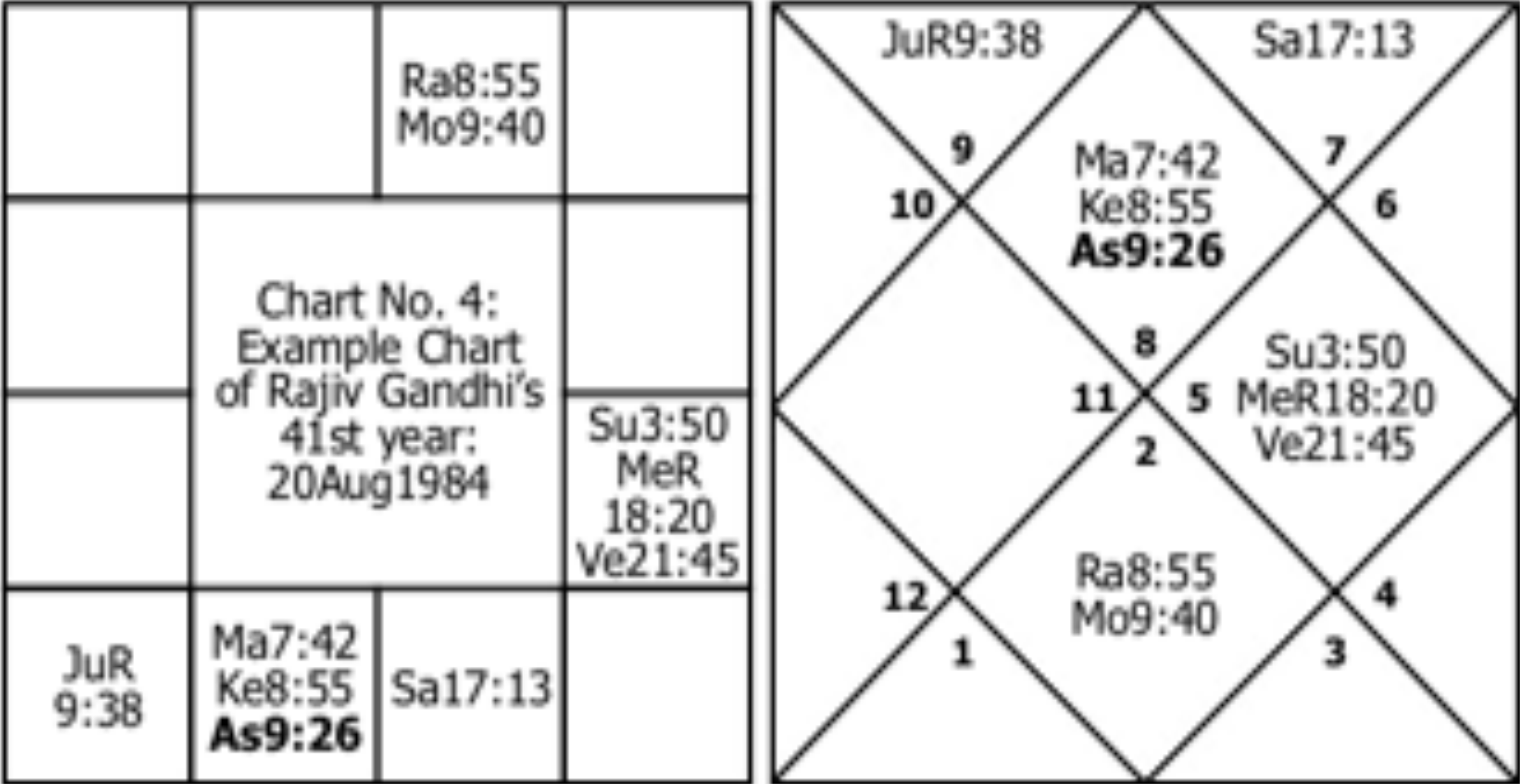
7. Dasamsha (D-10): In odd signs, the first three degrees belong to the same sign; the next three degrees

to the sign next in order, and so on. In case of even signs, the first three degrees belong to the sign falling in the ninth from itself; the next three degrees to the next (or in the 10th) sign, and so on.

8. **Dwadasamsha (D-12):** Each sign is divided into 12 equal parts or divisions of 2-30' each. The first part belong to the same sign; the next to the sign next in order, and so on.

The benefic and malefic nature of a planet in each of the Vargas depends upon its position. When the planet is posited in its own/ exaltation/ friendly sign, it indicates strength/ benefic nature of the planet. If the planet is posited in its debilitation/ inimical sign, it is considered weak or malefic. If the planet is posited in a neutral sign, the nature of the planet will also be neutral. The friendly, inimical or neutral position is ascertained as per Tajika aspects (explained in previous chapter) and not as per Parashari system of natural or *Panchda Maitri* scheme. Taking into account contribution of each Varga equally, and summing up the strength of all the 12 sources, the relative beneficence/ maleficence of a planet is determined.

Let us consider an example chart of say Shri Rajiv Gandhi for his 41st year pertaining to 1984-85, which is as follows:



Now if we tabulate the Dwadas-vargiya Bala of planets in this chart, it will be as follows;

Varga	Sun	Moon	Mars	Mer	Jup	Ven	Sat
D-1	B	B	B	M	B	M	B
D-2	B	B	M	M	B	M	N
D-3	B	B	B	B	B	M	B
D-4	B	M	N	B	B	B	N
D-5	B	M	B	B	B	M	B
D-6	B	M	B	M	B	M	N
D-7	B	N	M	B	B	B	B
D-8	B	N	N	M	B	B	B
D-9	M	N	M	B	B	B	B
D-10	M	M	M	B	B	B	B
D-11	B	M	B	B	N	M	M
D-12	M	M	N	M	B	M	M
Total-B	9	3	4	7	11	5	7
Total-M	3	6	5	5	0	7	2
Total-N	0	3	3	0	1	0	3

Note:

1. B stands for benefic, M for malefic, and N for neutral.
2. According to Parashar, Jupiter & Venus are benefic planets with cool & calm nature. Waxing Moon & unafflicted Mercury are also benefic planets. The rest are malefic.
3. The planets having more Vargas in the sign of their exaltation, own or friends are considered strong and give excellent or very good results. The planets having their Vargas in sign of enemies give bad results. A good planet of first category falling in the second category gives bad results. A malefic planet in the first category gives good results, but when in second category gives very bad results.
4. Strong Sun, Jupiter & Saturn gave him sudden Prime-Ministership after assassination of her mother (denoted by weak Moon, Venus & Mars).

4. The *Harsha Bala:*

Harsha literally means happiness. The planets are happy or comfortable in certain locations/ situations, which provides them strength or Bala. In determination of such strength, following four factors are considered:

a) Position of a planet in a specific house.

b) Position in own/ exaltation sign.

c) Position in house of own sex.

d) Depending on whether Varsh Pravesh is during day or night.

These factors are individually considered below;

1. **Sthan Bala (Positional Strength):** The planets get strength when posited in certain specific houses in annual chart (*Varsha phal*).This is also called *Prathama Bala* (the first strength or the first state of being happy). According to this, The Sun in 9th house, Moon in 3rd house, Mars in 6th, Mercury in lagna, Jupiter in 11th, Venus in 5th and Saturn in 12th house, are said to acquire *Harsha Bala* of 5 units due to their position.

   In the example chart, only Saturn, posited in 12th house, gets this strength.

2. ***Uchcha-Swachetri Bala:*** 5 units of *Harsha Bala* are granted to a planet, If it is posited in his/ her own or exaltation sign as second strength.

   In the example chart, the Sun, Mars & Jupiter in their own houses, and the Moon & Saturn in their exaltation signs, get this strength.

3. **Gender (Male-Female) Bala:** In the Annual chart, the houses number 1, 2, 3, 7, 8 & 9 are feminine houses. The remaining six houses are male houses. The Female planets- Moon, Mercury, Venus & Saturn when posited in feminine houses and Male planets- Sun, Mars &

Jupiter in male houses get 5units of *Harsha Bala* as third strength.

In the example chart, The Sun being in an odd sign and the Moon being in an even sign gets this strength.

4. ***Din-Ratri Bala*:** The male planets acquire the fourth strength of 5 units when the year commences during day time. The female planets get this strength when Varsh-pravesh occurs during night time.

   In the example chart, Varsh-pravesh being in day time, male planets- Sun, Mars & Jupiter get this strength.

Tabulating the *Harsha Bala*

Each of the above mentioned Balas yield a strength of five units each to a planet based on its position in an annual chart. In the example chart, the Harsha Bala of each individual planet will be as under:

S.No	Bala	Sun	Mon	Mar	Mer	Jup	Ven	Sat
1	1st Bala	0	0	0	0	0	0	5
2	2nd Bala	5	5	5	0	5	0	5
3	3rd Bala	5	5	0	0	0	0	0
4	4th Bala	5	0	5	0	5	0	0
	Total	15	10	10	0	10	9	10

Interpreting the *Harsha Bala*: All the four types of Bala are added up for each planet in a Varshphal. A planet can have a possible maximum of 20 units. Such a position is possible only if *Varsh-pravesh* is at night and an exalted Moon is in 3rd house. Generally the maximum unit acquired by a planet is 15 units only. Depending on the units of *Harsh Bala* acquired by a planet, it is categorized as follows:

a) *Nirbala* (No strength)- When the unit acquired is zero.

b) *Alpa Bali* (weak)- When unit acquired are f*ive.*

c) *Madhya Bali*(moderate strength)- When unit acquired are 10.

d) *Poorna Bali* (fully strong)- When unit acquired are 15.

5. *Pancha- Vargiya Bala:*

This is the most important strength to be determined in Tajika system. This yields numerical values of strength for different planets. Whenever the relative strength of planets is referred to, it is the *Panch-Vargiya Bala* that is generally meant. In *Varshphal*, it helps in determining Varshesh or the ruler of the year. It must, however, be born in mind that **while considering planetary friendship or otherwise, Guidelines specified in 'Tajika aspects' are only applicable.** The *Panch-Vargiya Bala* refers to five sources of energy/ strength applicable to any planet. The five sources are as under:

1. ***Griha/ Kshetra Bala:*** This Bala is determined by its location in its own house or the house of another planet depending on the Tajika relationship i.e. house 3,5,9& 11 are friendly, houses 1, 4, 7 &10 are inimical and houses 2, 6, 8 & 12 are neutral. A planet gets 30 units of Bala in own sign, 22.5 units in friendly sign, 15 units in neutral sign and 7.5 units in an inimical sign.

   In the example chart, Sun, Mars & Jupiter being in their own houses 30 units each; Saturn being in a friendly sign gets 22.5 units; and Moon, Mercury & Venus being in an enemy sign gets 7.30 units each.

2. ***Uchcha Bala:*** First find out points of deep exaltation & debilitation for each planet, which is as under:

Planet	**Sun**	**Mon**	**Mar**	**Mer**	**Jup**	**Ven**	**Sat**	**Status**
Sign	*Ari-es*	*Tau-rus*	Capri-Corn	Vir-go	Can-Cer	Pis-ces	Lib-ra	Exalta-tion
Degrees	*10*	*3*	*28*	*15*	*5*	*27*	*20*	
Sign	*Lib-ra*	*Scor-pio*	Can-Cer	Pis-ces	Capri-corn	Vir-go	Ari-es	Debili-tation
Degrees	*10*	*3*	*28*	*15*	*5*	*27*	*20*	

A planet in its deep exaltation gets 20 units and in deep debilitation gets zero units of *Uchcha Bala*. In between these two points, a span of 180 degrees, strength of the planet gets correspondingly changed or each arc of nine degrees (180/ 20= 9) accounts for one unit of *Uchcha Bala.* The method of calculating *Uchcha Bala* is deduct the deep point of debilitation of a point from its longitude (starting from Aries) in the *Varshaphal*. Divide this difference by nine. It will give the *Uchcha Bala* of the planet. If the longitude of the planet is less than its point of deep debilitation, add 12 sign to the longitude and then deduct. If the difference between the two is more than six signs, we should deduct it from 12 signs to get the *Uchcha Bala*.

In the example chart, the Sun's longitude is 4-3-50'. If we deduct the deep debilitation point of Sun (6-10-0'0 from it, we get 9-23-50'. Since this indicates more than six signs, subtract it from 12 signs. This will give us 2-6-10' or 66-10'. Now divide it by nine, we get a quotient of seven with remainder being three degrees. So multiply three by 60 and add 10' to it giving us 190'. Now again divide it by nine, we get a quotient of 21. So the Uchha Bala of Sun will be 7.21 units. Similarly the Uchha Bala of Moon to Saturn will be 19.15, 11.04, 17.02, 2.49, 3.55, and 19.41 respectively.

3. ***Hudda Bala:*** The *Hudda* is a special feature of *Varshphal* and does not find any use elsewhere in astrology. It is a sort of energy for a planet. Each sign

of 30 degrees is divided into five parts with a specified/ random number of degrees (*Hudda*) along with a lord, allotted to five planets from Mars to Saturn (excluding Sun & Moon). Sun & Moon do not own any *Hudda*. The Table of *Hudda* is as under:

Hudda & Lord / Sign	**1st Hudda / Lord**	**2nd Hudda / Lord**	**3rd Hudda / Lord**	**4th Hudda / Lord**	**5th Hudda / Lord**
Aries	0-6/Jup	6-12/Ven	12-20/Mer	20-25/Mar	25-30/Sat
Taurus	0-8/Ven	8-14/Mer	14-22/Jup	22-27/Sat	27-30/Mar
Gemini	0-6/ Mer	6-12/Ven	12-17/Mer	17-24/Mar	24-30/ Sat
Cancer	0-7/ Mar	7-13/Ven	13-19/Mer	19-26/Jup	26-30/ Sat
Leo	0-6/Jup	6-11/Ven	11-18/Sat	18-24/Mer	24-30/ Mar
Virgo	0-7/Mer	7-17/Ven	17-21/Jup	21-18Mar	28-30/Sat
Libra	0-6/Sat	6-14/Mer	14-21/Jup	21-28/Ven	28-30/Mar
Scorpio	0-7/Mar	7-11/Ven	11-19/Mer	19-24/Jup	24-30/Sat
Sagittarius	0-12/Jup	12-17/Ven	17/21/Mer	21-26/Mar	26-30/Sat
Capricorn	0-7/Mer	7-14/Jup	14-22/Ven	22-26/Sat	26-30/Mar
Aquarius	0-7/Ven	7-13/Ven	13-20/Jup	20-25/Mar	25-30/Sat
Pisces	0-12/Ven	12-16/Jup	16-19/Mer	19-28/Mar	28-30/Sat

Depending on its longitude in the *Varshphal,* a planet falls in its own *Hudda* or that of a friend, an enemy or a neutral. The *Hudda bala* of the planet is accordingly worked out as 15, 11.5, 7.50, 3.45 respectively. As Sun & Moon do not own any *Hudda* of their own, they can never have a *Bala* of 15 units.

Note: It may be noted that *Hudda* of Tajika system as shown above does not conform to any regular pattern. Probably it is based on personal experience of old Tajika scholars and has withstood the test of time. It is somewhat akin to the *Trimshamsha* of Parashari system, where a sign is divided into five unequal parts and each part is allotted to planets other than the Sun & the Moon. However any regularity in pattern within the table is nowhere in evidence. Therefore it is an area of interesting future research.

The Hudda Bala of planets in the example chart will be as follows:

Planet	**Longitude**	**Hudda lord**	**Relation**	**Bala (Units)**
Sun	4-3-50'	Jupiter	Friend	11.15
Moon	1-9-40'	Mercury	Enemy	3.45
Mars	7-7-42'	Venus	Enemy	3.45
Mercury	4-18-20'	Mercury	Self	15.00
Jupiter	8-9-38'	Jupiter	Self	15.00
Venus	4-21-45'	Mercury	Enemy	3.45
Saturn	6-17-13'	Jupiter	Friend	11.15

4. **Drekkana Bala:** The Drekkana lords in Tajika for computing Panch Vargiya Bala are different from those in Parashari system (see Table below). Here the lord of 1st Drekkana in Aries is Mars. The lords of Drekkana in successive signs are the planets that fall in regular order from Mars onwards i.e. Mars, Mercury, Jupiter, Venus and Saturn. Begin with 2nd Drekkana of Aries with Sun and continues till 3rd Drekkana of Pisces again as Mars. In a Varshphal, a planet in own Drekkana gets 10 units of Bala, in a friendly Drekkana 7.5 units of Bala, in neutral Drekkana 5.00 units of Bala, and in inimical Drekkana only 2.5 units of Bala.

Signs	**1st Drekkana / Lord**	**2nd Drekkana / Lord**	**3rd Drekkana / Lord**
Aries	Mars	Sun	Venus
Taurus	Mercury	Moon	Saturn
Gemini	Jupiter	Mars	Sun
Cancer	Venus	Mercury	Moon
Leo	Saturn	Jupiter	Mars
Virgo	Sun	Venus	Mercury
Libra	Moon	Saturn	Jupiter
Scorpio	Mars	Sun	Venus

Sagittarius	Mercury	Moon	Saturn
Capricorn	Jupiter	Mars	Sun
Aquarius	Venus	Mercury	Moon
Pisces	Saturn	Jupiter	Mars

The Drekkana Bala of planets in the example chart will be as under;

Planet	Drekkana	Drekkana Lord	Relation	Bala (Units)
Sun	Leo-I	Saturn	Friend	7.30
Moon	Taurus-I	Mercury	Enemy	2.30
Mars	Scorpio-I	Mars	Self	10.00
Mercury	Leo-II	Jupiter	Friend	7.30
Jupiter	Sagittarius-I	Mercury	Friend	7.30
Venus	Leo-III	Mars	Enemy	2.30
Saturn	Libra-II	Saturn	Self	10.00

5. **Navamsha Bala:** As far as Navamsha Bala is concerned, there is no difference in casting/ lord of Navamshas with the exception of aspectual relationship. A planet in own Navamsha gets 5units of Bala, in a friendly Navamsha 3.75 units of bala, in a neutral Navamsha 2.5 units of Bala, and in an inimical Navamsha only 1.25 units of Bala.In the example chart, Navamsha Bala of each planet is as follows;

Planet	Navamsha	Its lord	Relation	Bala(Units)
Sun	Taurus	Venus	Enemy	1.15
Moon	Pisces	Jupiter	Neutral	2.30
Mars	Virgo	Mercury	Enemy	1.15
Mercury	Virgo	Mercury	Self	5.00
Jupiter	Gemini	Mercury	Friend	3.45
Venus	Libra	Venus	Self	5.00
Saturn	Pisces	Jupiter	Friend	3.45

6. **Computing & Use of *Panch-Vargiya Bala*:** The five fold strength of each planet is calculated in tabulated in the form of a chart. The strength of planets in the *Panch-vargiya Bala* is expressed in units called the *Vishwa bala* (V.B.). The total units of *Bala* acquired by a planet is the five sources is totaled and then divided by four (4) to get what is known as *Viswa Bala* (V.B.).

Bala	**Sun**	**Moon**	**Mars**	**Merc**	**Jup**	**Ven**	**Sat**
Griha	30.00	7.30	30.00	7.30	30.00	7.30	22.30
Uchha	7.21	19.15	11.04	17.02	2.49	3.55	19.41
Hudda	11.15	3.45	3.45	15.00	15.00	3.45	11.15
Drekkana	7.30	2.30	10.00	7.30	7.30	2.30	10.00
Navamsha	1.15	2.30	1.15	5.00	3.45	5.00	3.45
Total	**57.21**	**35.30**	**56.04**	**52.02**	**59.04**	**22.40**	**67.11**
Viswa Bala(V.B.)	14.20	8.52	14.01	13.00	14.46	5.40	16.47

It is customary to express *Panch- Vargiya or Viswa Bala* as decimal fractions. The interpretation of strength of a planet based on *Panch-Vargiya Bala* is made as under:

a) If V.B. is more than 15- Planet is *Parakrami* (Extraordinarily strong).

b) If V.B.is 10 to15 units- Planet is *Poorna Bali* (Fully strong).

c) If V.B. 5-10 to 10 units- Planet is *Madhya-Bali* (of medium strength).

d) If V.B. is less than 5 units- Planet Nirbali (Weak).

While using this *Bala* in deciding *Varshesh* or Lord of the year, the relative numerical strength of planets with in a particular group is taken into consideration. The strength of a planet also influences the results when the planet is Dasha lord. The Dasha effects have been discussed in a subsequent chapter.

6. Miscellaneous Strengths

1. In addition to above, sources of strength, Acharya Neelkantha in sloka 58-59 of chapter 1 and sloka 62-63 of chapter 2, says that the planets get residential strength also depending on the house they are posited in. All planets in own/ exaltation house wields special strength to grant good results.Any planet occupying a Kendra house (Lagna, 4th, 7th & 10th) or11th, 5th or 9th house also gain special strength. The measure of strength gained by a planet is in a decreasing order starting with a maximum in Lagna, followed by in 10th, 7th, 4th, 11th, 5th and the least in 9th house. The above principle applies to all planets, there are certain other houses for some planets. The Moon gets additional strength in 2nd & 3rd house, Venus in 5th, Mars in 6th, Sun in 9th, Jupiter in 11th and Mercury in lagna gets additional strength. Generally planets in Trika (6, 8 or 12th) house never give good results.

2. The strength or weakness of a planet is also influenced by the house, it occupied and strength gained in natal chart.

3. In Tajika writings, little has been said about Rahu and Ketu. However, Sloka 76 of Tajik Neelkanthi states that Rahu is like Saturn and rules over bones and SW Direction. Ketu is also like Saturn or Rahu with a difference that it has a *Shikha* (long hairy tail on head) and denotes a person having many facets. However in other classics, Ketu is like Mars. Rahu often creates confusion like Saturn and a great affinity to any or all foreign things. Whereas Ketu is impulsive like Mars. Rahu and Ketu are always 180 degrees apart and in retrograde motion. Shri Manik Chand Jain, a reputed astrologer terms Rahu as the deeds/ misdeeds of the past that have matured to give their results during the native's present life; while Ketu represents those deeds of the past that may be lying dormant during the present

life time but occasionally do spring up to influence our present course of action.

7. Analysis of Weak Planets

1. Every chart, whether birth or annual chart, contains some weak as well as some strong planets. The correct & comprehensive analysis of weak planets is equally important to arrive at the correct timing and successful predictions. A weak planets not only fail to deliver positive results of its significations but spoil the results of the house, where it is posited or which it rules or aspects, and cause their negative significations during its period or sub-period as per its natal or transit strength. A planet may become weak due to any or combination of two or more of the following factors;

   i) **Debilitation:** A planet becomes in its *Deen awastha,* during its stay in the sign of its debilitation. The planet is weaker while approaching its deep point of debilitation than after it has crossed that point. The deep points of debilitation of planets from Sun to Saturn are Libra-10 degree, Scorpio-3degree, Cancer-28, Pisces-15, Capricorn-5, Virgo-27, and Aries-20degree respectively. In Tajika system, there is no mention of cancellation of debilitation, as suggested by Parashar.

   ii) **Combustion:** Planets when too near the Sun, lose their vitality and are said to be combust. A combust planet is weak and lack necessary power to protect and/ or promote the significations of its own or of the house it rules. When a planet is combust, the native suffers with regard to general significations of the planet and the significations of the Mooltrikone house, it rules in such a manner that the sufferings become memorable. It is like a tragedy or serious setback during the sub-period of the combust planet. In case it is further afflicted

by functional malefics, the significations of the said house are totally destroyed. The results will be worse, if Sun is lord of a Trika house, as well. However if Sun itself is debilitated (being posited in Libra), it loses its power to make any other planet combust. Secondly some astrologers are of the view that since Mercury in its orbit is always close to Sun (Being never away from Sun by +/- 28degrees), it does not suffer from combustion unless it is within 3 degree range. Rahu & Ketu instead of getting combust, eclipse the Sun/ Moon.

iii) **Loss In Planetary War:** When two planets are within a degree of each other, they are said to be in planetary war. The planet with lesser longitude wins and the other loses. A planet, who is lost in planetary war, becomes astrologically very weak to promote its positive significations and causes negative results only. However The Sun & Moon never enters into planetary war and it is said that the Mars being the Commander of Planetary Council is always the winner in such a war.

iv) **Retrogression:** Although planets always move in direct motion, but since we observe all movements from earth, a planet at times appears to move in backward direction and is called retrograde. The Sun & Moon are never retrograde and Rahu & Ketu are always retrograde. Other planets during their revolution around the Sun sometimes appear to be retrograde. A retrograde planet is considered weak and always indicates some obstacles/ impediments in events causing repetition, delay or even cancellation during the period of retrogression. Retrograde motion gives the planet *Chesta Bala* conferring good or evil according to its function. In Tajika system, a benefic retrograde planet indicates delay and the event will materialize,

when retrograde planet becomes direct and passes beyond the point from where retrograde motion started. But if retrograde planet is a malefic, the result may be negative.

v) **Detrimental Signs:** A planet is considered strong when in its sign of exaltation/ Mooltrikone sign. However, it becomes weak when posited in the sign opposite (180 degree away) its Mooltrikone sign. Such a planet cannot deliver/ promote its positive results and causes sorrows/ miseries to the native. If it is associated with any other factor of weakness, could cause serious problem pertaining to its negative significations during its planetary period/ sub-period.

vi) **Adverse Aspect/ Placing:** A planet becomes weak when it is aspected by malefics. This problem gets further compounded if the planet does not get any benefic influence or is functionally malefic for a particular chart or is placed in a Trika (6, 8, or 12^{th}) house from lagna or a combination of these factors. Such a planet depending on the degree of adverse influence, cause unpleasant event/ situations.

vii) **Position of planet within a Bhava:** A planet becomes weaker as it is placed away from mid-cusp of a Bhava and is the weakest at the *Bhava-Sandhi* i.e. at the beginning or the end of a bhava. The position becomes worse if it is positioned as the *sandhi* of Bhava and Nakshtra simultaneously i.e. in *Gand-Mool* Nakshatra.

viii) **Due to Weak Depositor:** A planet becomes weak if its depositor is weak due to any or combination of the factors mentioned above.

2. **Weak Sun:** During the periods of weak Sun, depending on the degree of its weakness, makes one egoist, fond

of flattery/ false pride, being ignored by the society or some conflict springs up with government authorities, or there may be problems to or from father/ boss, or one has to put in lot of efforts to gain any success/ recognition. Weak Sun is particularly bad in houses 4, 5, 7, 8 &12th houses. When a weak Sun is under affliction of Rahu/ Ketu, one suffers from loss of reputation, cardiac problems and chaos in life. If afflicted by Mars, Saturn or lord of 6th/ 8th house, one suffers from blood problems, indigestion, bone fractures, government action or death of relation signified by house ruled by Sun or prolonged medication due to some chronic ailment.

3. **Weak Moon:** A weak Moon during its periods, makes one moody, without aim, wandering unstable & unreliable and lose mental peace. One may lose or suffer due to one's mother or wife they may not enjoy good health. The property matters may get worsen. If the weak moon is severely afflicted, the native gets involved in vices and loses mental peace. One is vulnerable to epileptic fits. When such a Weak Moon is afflicted by Rahu/ Ketu, One's mother suffers from many problems including health, property or even life, and one suffers from loss of mental peace, health & emotional disturbances. When such a Moon is afflicted by functional malefics, native suffers from depression, mental maladies, malfunctioning of lungs, drug addiction and prolonged chronic illness.

   In the example annual chart, weak Moon posited in 7th house is afflicted by Rahu/ Ketu and by 6th lord Mars. This caused the death of the native's mother during the year.

4. **Weak Mars:** A weak Mars during its periods, makes one angry, suffer from injuries/ accidents & loss of wealth due to rashness, change of residence and hypertension. It also causes mental anguish, fear from

fire, weapon & thieves and spoils marriage. A weak Mars is particularly bad in houses 1, 2, 4, 5, 7, 8 & 12th houses. When such a weak Mars is afflicted by Rahu/ Ketu, one becomes vulnerable to cancer, muscular ailments, accidental injuries, litigations, and losses in property matters. When such a Mars is afflicted by functional malefics, native suffers from ill health due to impurity of blood, malignant tumors, injuries due to fire, weapon etc, drug addiction and chronic diseases.

5. **Weak Mercury:** During its periods/ sub-periods, weak Mercury makes one confused, sensitive, slow in decision making, mentally disturbed, timid, meek, and one suffers from lack of/ over confidence, nervous pressures & loss in academic field. Being an eunuch planet, it is not good for marital happiness and progeny. If weak Mercury is afflicted by Rahu/ Ketu, native becomes vulnerable to convulsions, paralysis, skin diseases, and breathing problems. When such Mercury is afflicted by functional malefics, one may suffer from depression, nervous breakdown, loss of wealth, asthmatic ailments, or chronic ailments and may become a big cheat and liar.

6. **Weak Jupiter:** A weak Jupiter, during its periods/ sub-periods, may cause loss of wealth and/ or of progeny or husband, sufferings due to problems of liver, jaundice, diabetes, ear or enlargement of any gland etc. One cannot concentrate on studies, becomes selfish, immoral & mean, and extra-vagant. It is particularly bad in Trika houses. When a Weak Jupiter is afflicted by Rahu/ Ketu, one suffers from loss of reputation & wealth, and of liver/ indigestive ailments. When afflicted by functional malefics, native suffers ill health due to high fever, typhoid, renal malfunctioning, diabetes,& illicit or extra-marital relationships and death of relation signified by the houses ruled by Jupiter. Since it is the planet of expansion/ uncontrolled growth, it may cause cancer.

7. **Weak Venus:** A weak Venus, during its periods, cause loss of comforts/luxuries/ reputation, wealth, marital disharmony and delay in marriage. One's wife may suffer ill-health or he may suffer from skin or eye problems or social degradation. In case of females there could be problems of urinary infection or of generative organs. If afflicted by Rahu/ Ketu, one may suffer from renal ailments, drug addiction or sexual perversion. If afflicted by functional malefics, such a weak Venus causes urinary infection, renal/ ovarian ailments, deficiency in married life, impotency, or separation from or illness to spouse, sexually transmitted diseases, vehicular accidents and entanglement in dispute/ litigation.

8. **Weak Saturn:** A weak Saturn during its periods, causes one to struggle hard for success/ recognition, lose wealth and may suffer from melancholia, bone fractures, deformed limb, pain in legs or spinal problems. One may be poor, quarrelsome, not enjoy good social respect, delay in marriage, marital disharmony (being a separatist planet) and may get involve in leading low class people. When afflicted with Rahu/ Ketu, a weak Saturn, causes native to suffer pain from joints/ spinal/ arthritis or drug addiction. If afflicted by functional malefics, it may cause ill-health/ unhappiness from children, acute body pains, involvements in disputes/ litigations, professional/ business problems, drug addiction, prolong medication due to some chronic ailment of chest, abdomen, muscles or eye. One may be surrounded by wicked friends/ women and may give wealth through fraud/ dishonest means.

9. **Rahu/ Ketu:** During periods of a weak Rahu/ Ketu, the native is vulnerable to loss of reputation, vices, many unfavourable incidents/ failures and varied ailments, which are difficult to be diagnosed. When

afflicted by functional malefic planets, weak Rahu/ Ketu makes native suffer from injuries, high fevers, circulatory problems, association with wicked people, acute depression (may even lead to suicide), loss through fire/ thieves, sudden calamity, drug addiction and fear of punitive action of state, and prolonged professional / business obstructions

Chapter-04

Tajika Yogas

1. Introduction

Yogas are the planetary combinations indicating good or bad results. The clue to successful predictions on the basis of Tajika Shastra lies to a great extent in a proper understanding of its yogas. These yogas are as appropriately applicable to Horary charts as they are to the annual charts. Unlike Parashari System, where there are hundreds of Yogas, the Tajika shastra has only 16 yogas. Tajika astrologers have evolved very ingenious method for understanding the intricacies of a particular event through these yogas. These yogas are formed due to specific disposition of planets, their speed for mutual aspect on each other and their specific orb or *Deeptamsha*. The various names given to these yogas have been derived from the Persian or Arabic languages. The Vedic astrologers should be given credit that the alien names of the yogas have been retained as such and graciously incorporated in the Sanskrit verses for Horary and Annual horoscopy. Several of Tajika yogas may be present in any one Prashna or Varshphal chart. The correct delineation of a chart involves a balanced interpretation of various yogas present in the chart. It may be noted that Rahu and Ketu do not figure in formation of any these yogas.

2. The Lagnesh and the Karyesh

These two terms are regularly used while describing most of the Tajika yogas and they participate in formation of several yogas. The Lagnesh or lagna lord represents the

native himself. Hence the involvement of Lagnesh is necessary in order to ensure the occurrence of any event to the native. The nature of this event is governed by another planet or significator (Karaka), which represents an event by its being the lord of a particular house ruling that event. For example when Lagnesh establishes some relationship with the lord of say, the 5^{th} house (significator/ Karyesh for the 5^{th} house), some event pertaining to one's progeny (ruled by 5^{th} house) is likely to materialize.

The above strict application of the terms Lagnesh & Karyesh holds good in case of Prashna or Horary chart because generally one is to find out the occurrence of one event from a chart. However in an annual chart, any house may be treated as lagna and the relationship of its lord (Lagnesh) with another lord (Karyesh) may be studied to know about the events pertaining to a particular house. For example a relationship, through yogas, between lord of 5^{th} & 12^{th} lords may indicate loss of progeny. Similarly a relationship between 7^{th} and 11^{th} lord may indicate some gains accruing from wife or business partner.

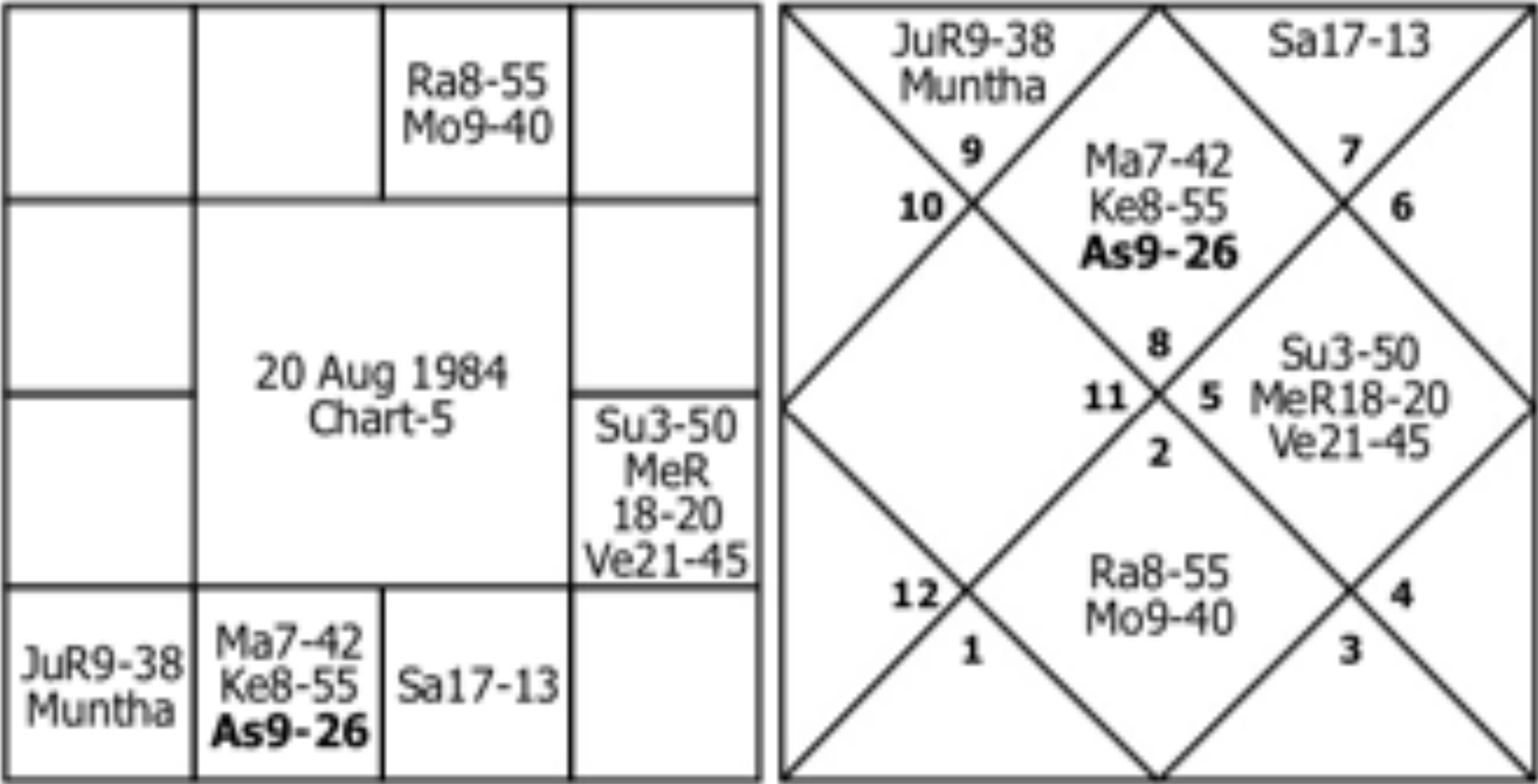
The actual interpretation of each of the Tajika yoga may thus require the consideration of the following factors:

1. Lordship of the planets over houses.
2. The natural significations of the planets.
3. Houses in which yoga producing planets are posited.
4. Various planetary aspects or influences within their specific orb between yoga producing planets.
5. Strength of the yoga producing planets.

3. The 16 Tajika Yogas

1. **Ikkaval/ Iqbal Yoga:** If in a chart (annual/ horary), all the 7 planets are posited in Kendra (1, 4, 7 & 10^{th}) and *Panphara* (2, 5, 8& 11^{th}) houses, this yoga is

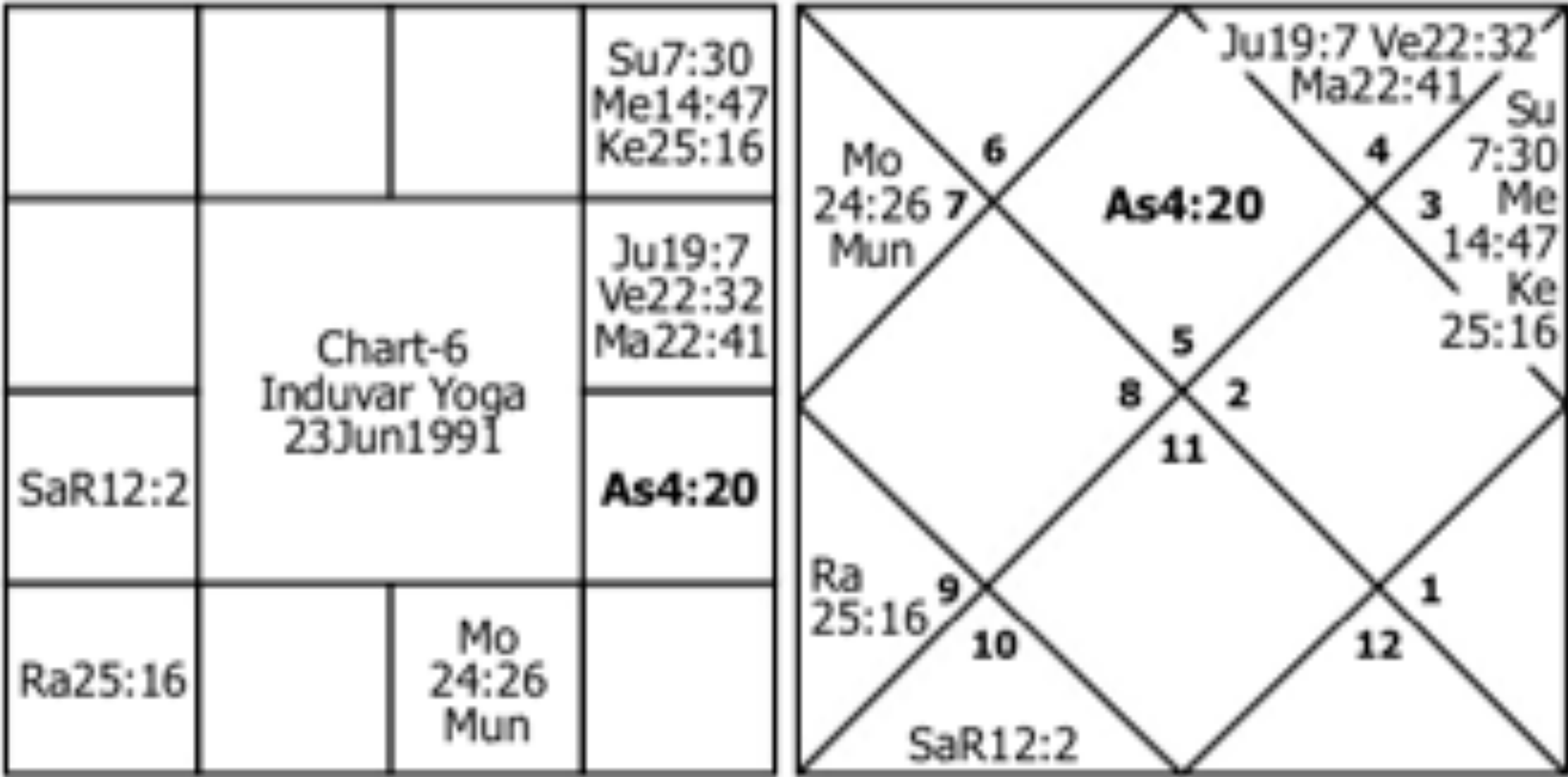
formed. This yoga relieves numerous afflictions in the chart. It indicates gain in business/ profession, status, and/ or acquisition of wealth, vehicles, general comforts & good luck. When most of the planets in the chart are strong, this yoga present excellent results. When Lagnesh & other key planets are weak or placed in 8th house, native suffers set back. Even if Lagnesh and majority of planets are posited in Kendra/ *Panphara* (Less 8th) house, reasonably good results are obtained. For example see Annual chart of Rajiv Gandhi for 41st year.



It can be seen that all the planets are in Kendra/ Panphara houses except Saturn. But there is no planet in 8th house and Lagnesh Mars is in lagna and 10th lord Sun is in 10th house with 8th lord retrograde Mercury, both strong in Viswa Bal and Sun is lord of the year as well. This explains remarkable rise in status of the native by his becoming the Prime-Minister suddenly during the year.

2. **Induvara Yoga;** It is a yoga of misfortune. Both this yoga and the previous yoga are like Nabhas yogas of Vedic astrology. This yoga is caused when all the 7 planets (or most of the key planets including Lagnesh) are posited in *Apoklim* (3,6,9 &12th) houses. The year

may be disastrous or the Prashna may fail awfully and one may face many disappointments or loss of status. However it may not be followed blindly. Some planets gets additional strength in these houses like Moon in 3rd, Mars in 6th, & Saturn in 12th gets additional strength as brought out earlier. Again 9th being the best Trikone & house of luck, most of the planets give good results here.



In the above chart, Moon, Mars, Jupiter, Venus, Saturn & Muntha are placed in houses 3, 6, & 12. The remaining two planets are placed in 11th house, but in Rahu-Ketu axis. The native remained seriously ill throughout the year. Of course, she was running an adverse dasha-antar-dasha in her birth chart as well.

3. **Ithasala/ Muthasil Yoga:** This literally means 'Yoga of intermixing/ inter-mingling'. It is the most important Tajika yoga and is extensively used in both horary and annual horoscope. It provides the key to understand several other Tajika yogas. It is generally a benefic yoga, but it is not always be so. For example an Ithasala between Lagnesh & 8th lord is bound to cause troubles/ obstacles etc. Hence for the likely results of Ithasla, the nature of planets, their lordship and their placement must be considered to pronounce results. The presence of this yoga indicates the fulfillment of some event in

future. The factors required for the formation of this yoga are:

i) The faster moving planet is behind the slower moving planets. The planets in order of relative ascending velocity/ motion are Saturn, Jupiter, Mars, Sun, Venus, Mercury and Moon: with Moon being the fastest and Saturn the slowest.

ii) The two planets are in mutual aspect. The aspect here means the Tajika aspects only as explained earlier. The two planets in 2/12 or 6/8 position will have no aspect. The two planets are generally Lagnesh & karyesh.

iii) As this yoga is intermingling of the two planets, the planets concerned (Lagnesh & Karyesh) should be with in their orb of influence or *Deeptamsha* range as explained in earlier chapter. The closure the two planets are degree wise to each other, the greater the influence, they will exert for Ithasala to occur. The difference between the degrees of the two planets indicates the time frame for the event to occur.

Involvement of retrograde planets in formation of the yoga is normally not welcome as it indicates obstacles/ delay. A faster moving planet even though behind a slow moving planet will not be able to form the yoga as it denotes separation of the two planets. Similar would be the fate if both the planets are retrograde. However if the slow moving planet alone is retrograde, then the intensity of the Ithasala yoga would increase, as the two planets are coming together at a faster rate.

The Ithasala yoga is most extensively used for prediction in horary. Let us take a case where **native wants to know about the success of his proposed venture**. See the Prashna Chart:

	Mo4-20 Ma14-22 Ke29-35	Su20-27	Me12-26 Ve18-3
Sa25-23	Chart-7		**As2-20**
		JuR12-3 Ra29-35	

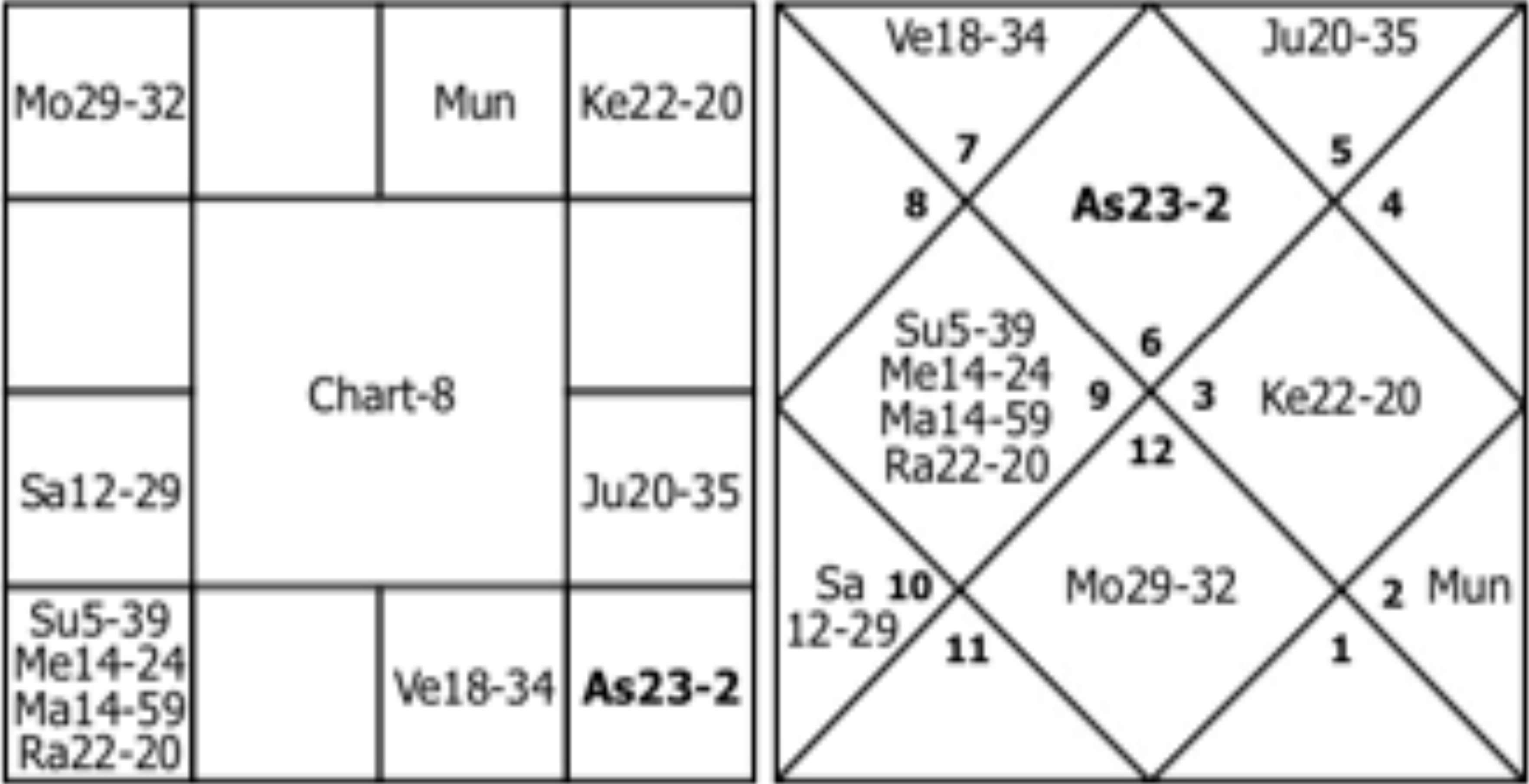
As2-20
4
Me12-26
Ve18-3
3
2 Su 20-27
1 Mo4-20 Ma14-22 Ke29-35
12
11 Sa25-23
10
9
8
7 JuR12-3 Ra29-35
6
5

In the above case Lagna lord Moon is in Ithasala with Karyesh Mars in own 10^{th} house and with 6-9^{th} lord Jupiter posited in 4^{th} house. The close relationship among Lagnesh, Karyesh (10^{th} lord) and 9^{th} lord is a great Rajyoga for fulfillment of desires pertaining to profession/ business. The Lagnesh Moon is also in Ithasala with 12^{th} lord Mercury posited in 12^{th} house alongwith 11^{th} lord Venus, indicating gains from foreign source. However Moon, Mars & Jupiter all being in Rahu-Ketu axis (although degree wise quite far), indicates worries for the native. Luckily 8^{th} lord Saturn, though aspects Moon, Mars, Jupiter and Mercury separately, is out of Deeptamsha range of all these four planets. But Mercury having a very close Ishrafa yoga with 6^{th} lord retrograde Jupiter, some repeat/ delayed action is also indicated. Moreover Mercury being 3^{rd} lord also, the gain may not be as expected. However overall it will be a gainful venture.

There are four types of Ithasala yoga as under:

i) **Vartmaan Ithasala:** It means applying at present. If the conditions of Ithasala are present as indicated in the above Para, it is called Vartmaan Ithasala Yoga. If the Lagnesh or Karyesh are in their own/ exaltation sign or posited in benefic houses or beneficially aspected, the good results

of the yoga will be experienced soon. For example in the example chart given below, Lagnesh Mercury is in Vartmaan Ithasala with 2nd lord Venus and also with 4th lord Jupiter, since in both the case all the three conditions are fully met. This indicates accruing wealth, vehicles and comforts during the year. In the chart, 8th lord Mars (in 4th house) also forms Ithasala with 2nd lord Venus in 2nd house. This confirms that the native may get all the wealth & comforts as part of heredity. As 4th lord Jupiter is posited in 12th house, native may inherit wealth (land, property and wealth) at a far off place.

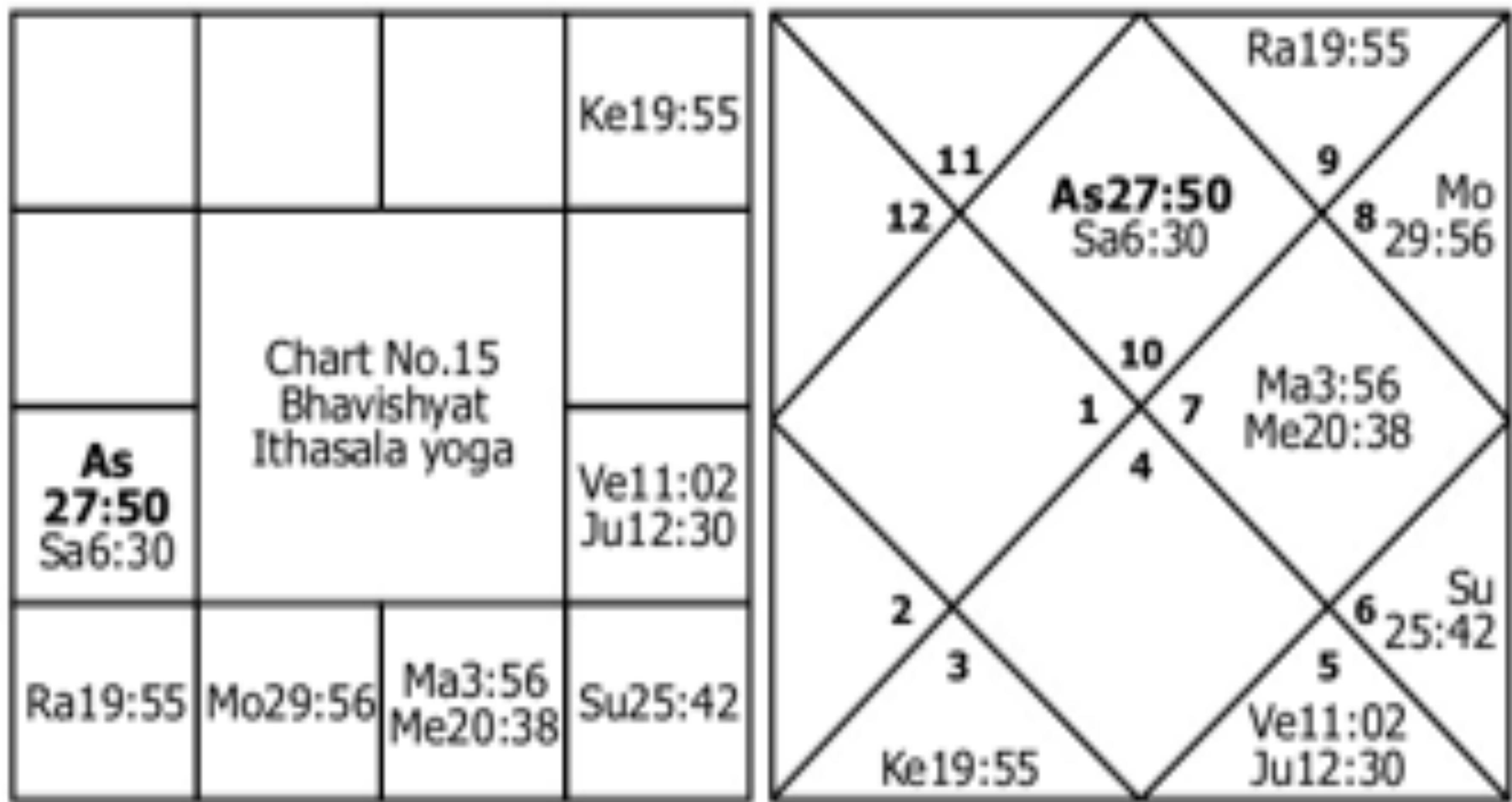


ii) ***Poorna* Ithasal:** .It means the perfect Ithasala. In this case the fast moving planet is behind the slow moving planet but within one degree. Since the two planets are so close to each other, the radiance of one influence the other in an increased way. In the above example chart, Lagnesh Mercury is in *Poorna* Ithasala with 8th lord Mars in the same house (inimical aspect). Hence the native had acute heart problem during the year.

iii) ***Bhavishyat* Ithasala:** It is an Ithasala not present now but may be formed in the near future. In this case other conditions of Ithasala are met, but the difference of longitudes of the two planets involved in the yoga are just outside their *Deeptamsha range* and are likely to come within the *Deeptamsha* range shortly. This yoga gives result after some delay or in later part of the year. However the two planets should not be separated from the range of their

Deeptamsha beyond one degree or so. Say in a chart, Mercury with 14-34' in a benefic house is in mutual Tajika aspect with Jupiter with a degree of 23-05'. The difference in longitudes of the two planets is 8-31', which is slightly more than their average Deeptamsha range of 7+9/2= 8. After a day or so the Mercury, the faster moving planet will close the difference and be within their *Deeptamsha* range. Hence they form *Bhavishyat Ithasala Yoga.*

In a variation of above rules, two planets are also said to be in *Bhavishyat ithasal,* when they are placed in contiguous houses and thus are devoid of any aspect and incapable of forming any Ithasala. However if the faster moving planet is at the end of its sign, it is said to be operating from next sign as well. If the slow moving planet is not far advanced in his sign, it may form an Ithasala yoga, as soon as the faster moving planet enters the new sign. However the faster moving planet should not be retrograde. This may however give results after some delay.



Main Features are:

1. Moon is in the 11th house of Scorpio at 29: 56' and has no apparent relation with Mars in the preceding house of Libra at 3:56' degrees.

2. However after few hours only, Moon will enter Sagittarius and immediately establish Ithsala with Mars.

3. The Moon will also move out of its sign of debilitation.

iv) **Rashi-anta (or Rashyanta) Ithasala:** It means that this Ithasala involves a planet at the end of a sign or Rashi. A planet posited at 29 degrees or more in a Rashi is called at Rashi-anta. A fast moving planet at Rashi-anta extends its influence to the next house also. In Rashi-anta Ithasala, the two planets are not in Ithasala because the faster moving planet is at Rasi-anta much ahead of slow moving planet, although they may be in mutual aspect. But the faster moving planet at Rash-anta on entering the next house still maintain aspect and establishes Ithasala with the slower moving planet and is well within their *Deeptamsha* range. In the example chart no.8, 11th lord Moon is at

Rashi-anta in 7^{th} house and hence cannot establish Ithasala with 12^{th} lord Sun. However, Moon being much faster than Sun, within hours enters 8^{th} house and immediately establishes close Ithasala with 12^{th} lord Sun in 10^{th} house.



Main Features are:

1. Moon is at Rashyanta (being at more than 29 degree).
2. Moon is in aspect with Mercury and Venus but does not establish Ithasala being far advanced in degrees compared to both of them.
3. Moon will soon move to next sign and still maintain aspect with both Mercury and Venus and within Deeptamsha range.
4. Moon being 10^{th} lord operating from 8^{th} house, establish Ithasala with 8^{th} lord Venus and 12^{th} lord Mercury indicating obstruction/ interruption in native's profession.

4. **Ishrafa Yoga** :This is a yoga of separation. The word Ishrafa means wastage or expense. It is also called 'Mushrif yoga'. This yoga is the reverse of Ithasala and indicates obstacles and failures. The special feature of this yoga is that the faster moving planet is ahead of

slow moving planet by more than one degree. With fast moving planet ahead of the slow moving planet, the two have no chance of meeting each other. This yoga of separation start operating as soon as the fast moving planet is ahead of slow moving planet by more than one degree. The two planets start losing intensity as the difference between the two increases, until it ceases to exist as they separate beyond their Deeptamsha range. An Ishrafa yoga between two benefic planets only tend to hamper work but is not considered too harmful. But if caused by two malefics, it is particularly bad, and not only cause failures in undertakings but brings additional troubles & disappointments. In the example chart No.7 above, Lagnesh Mercury and 12^{th} lord Sun are in 10^{th} house within their Deeptamsha range (11 degrees), but the faster planet, Mercury is ahead of Sun, hence Ishrafa yoga is formed indicating failure of Prashna. Similarly there is another Ishrafa Yoga between Saturn and Venus.

5. **Nakta Yoga:** This is an auspicious yoga with a fast linkage. The necessary condition for this yoga are :

i) There is no mutual Tajika aspect between Lagnesh & Karyesh.

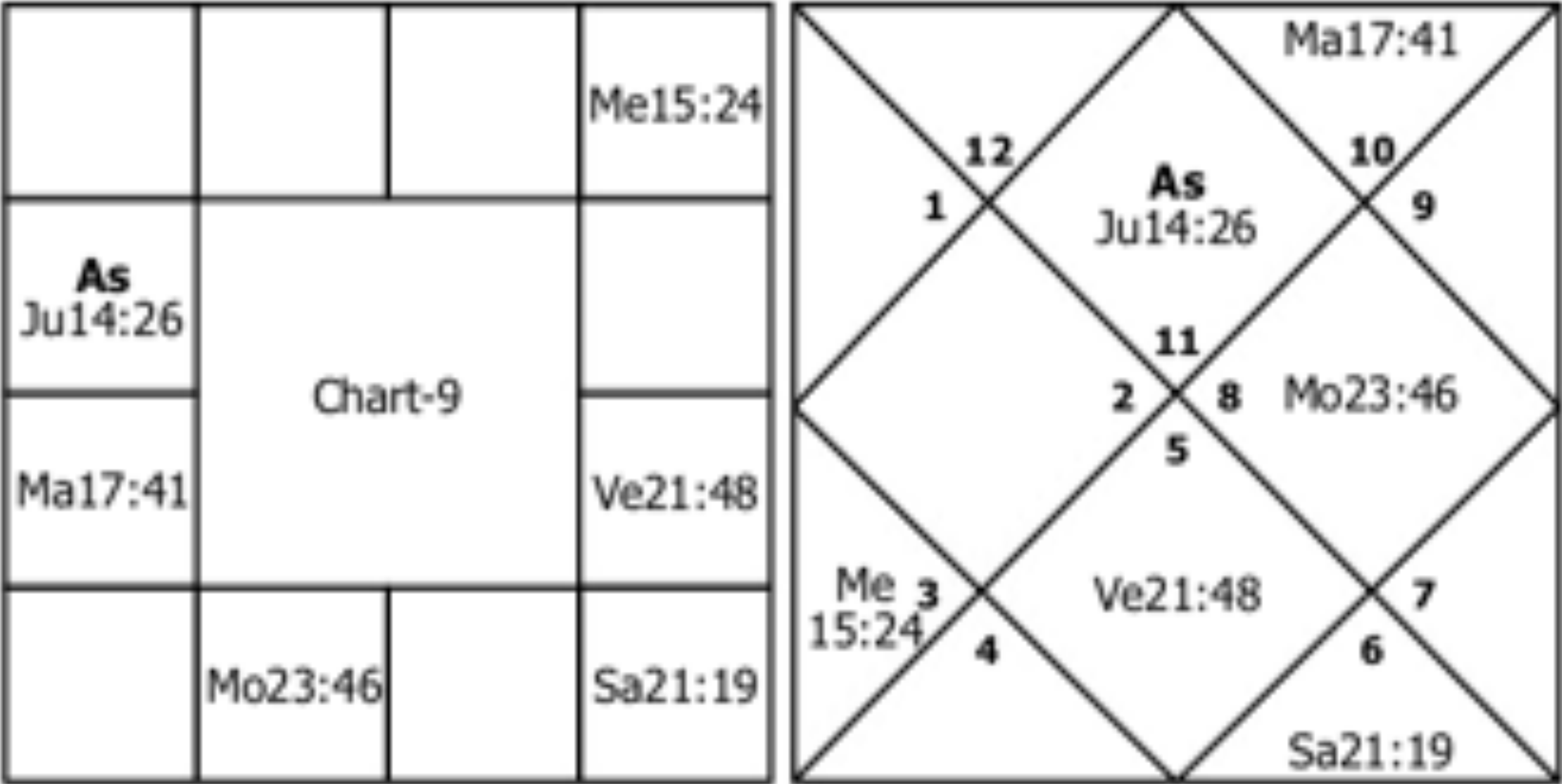
ii) A faster moving planet is located between Lagnesh & Karyesh, in mutual with both, encompassing them both, within its individual Deeptamsha.

This yoga accomplishment with the help of some one represented by third (faster moving) planet. When the two planets are not in mutual aspect, there is no relationship between them. The intervening planet passes on the strength (*Teja*/ glow) from the planet behind (faster of the two planets) to the planet ahead (slower of the two). The intervening planet must be faster than both the unrelated planets to ensure a

smooth accomplishment of a purpose. Thus Nakta yoga cannot form with Moon as one of the non-aspecting planet, because there is no planet which is faster than Moon. The standard Nakta yoga has three possible variations:

i) **Intervening planet making Ithasala with both non-aspecting planets:** This is the best form of a Nakta yoga as it shows two way Ithasla yoga indicating a sure success through the intervention of the person represented by the intervening planet. For example see Chart-3 (the annual chart for 41st year of Rajiv Gandhi). Here there is no mutual aspect between Lagnesh Mars and 2nd lord Jupiter, as the two are posited in 2/ 12 position in the chart. However the 10th lord Sun has mutual Tajika aspects with both of them from 10th house. The Sun is faster than both Mars & Jupiter and is related with both of them separately in Ithasala yoga as both Mars & Jupiter falls within the Deeptamsha range of Sun. Thus both Mars and Jupiter form Nakta yoga with the help of Sun. The native acquired sudden gain in wealth and rise in status during the 41st year.

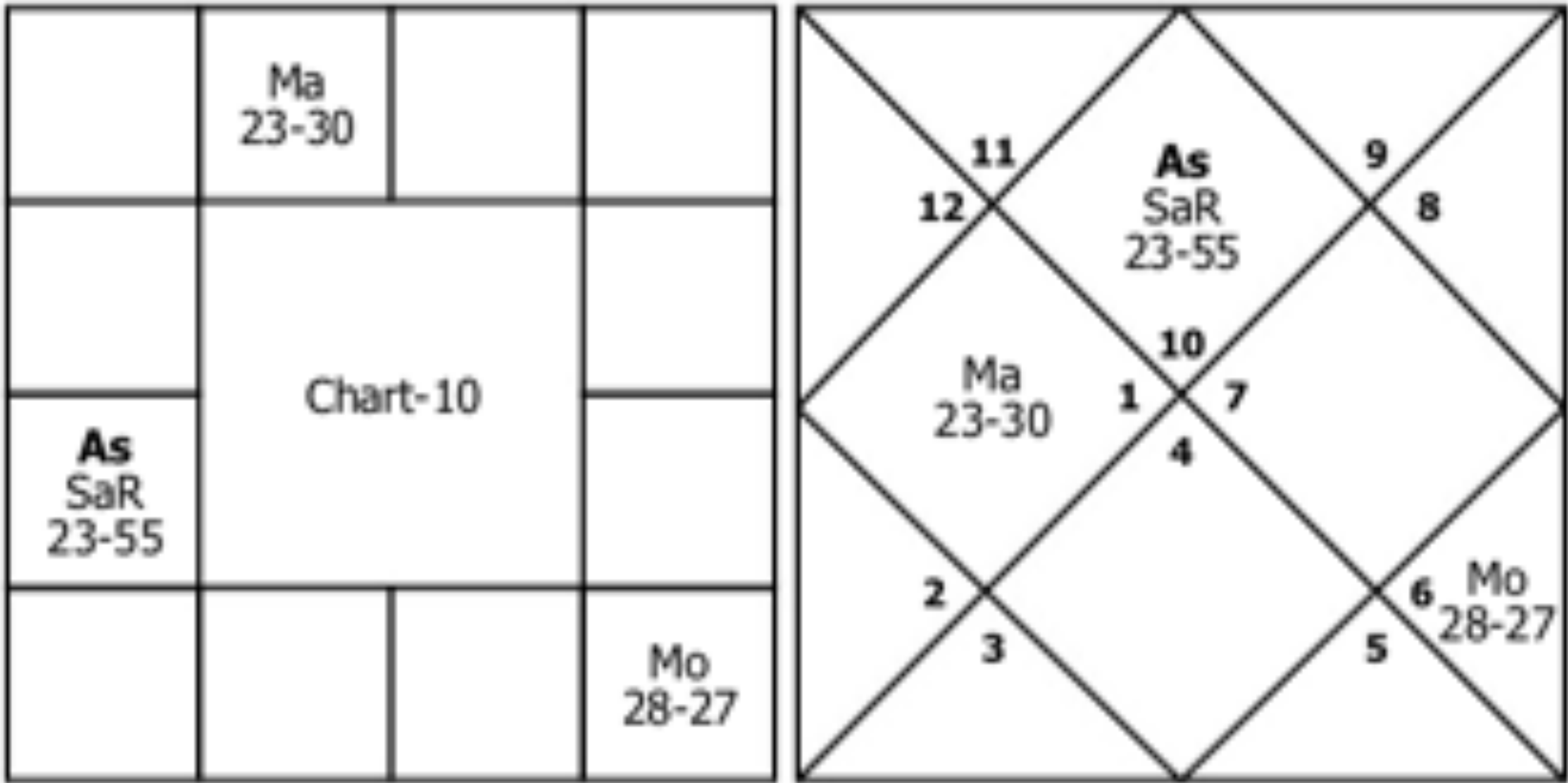
ii) **Yoga with one Ithasala and one Ishrafa:** This is standard Nakta Yoga mentioned in Tajika classics. In Chart -4 below, there is no aspect between Lagnesh Saturn and 11th lord Jupiter being in 6/ 8 position from each other, though both are in their Deeptamsha range. However 5th & 8th lord Mercury, a planet faster than both is Located in 5th house and aspects both Jupiter (Ishrafa yoga) and Saturn (Ithasala yoga). Thus a link is established between Jupiter and Saturn. The Ishrafa link reduces the quality of the Nakta yoga. Lagna lord Saturn is in 8th house and is 12th lord also. Therefore the native had to suffer due to loss of his child.



iii) **Nakta with double Ishrafa Yoga:** Such a Nakta yoga has to be qualitatively much inferior to other two Nakta yogas since the link provided by the faster moving planets to the two non-aspecting planets are through Ishrafa yogas. In chart-4 above, 3-10th lord Mars in 12th house has no relation with 4-9th lord Venus in 7th house as the two planets are in 6/ 8 position from each other. However 6th lord Moon from has double Ishrafa Yoga with both Mars and Venus as Moon is located ahead of both of them. During the year native had ill health and suffered loss in business and lost valuables.

6. **Yamaya Yoga:** It is a yoga with a slow linkage. This yoga resembles Nakta yoga with the only difference being that the link between the two non-aspecting planets is provided by an intervening planet which is slower than the two planets. The presence of the link indicates role of an intermediary in fulfillment of a promise. However the link being a slow moving planet, the fulfillment will be with some difficulty/ problems. The quality of Yamaya may be further adversely affected if the intervening linking planet is retrograde, debilitated or combust. If Saturn is one of the two non-aspecting planets, The Yamaya yoga cannot be formed, because there is no planet slower than Saturn. Here again three

possibility exists of linkage being through both Ithasala/ Ishrafa, one of each type of yoga. The standard text or the average results are obtained when there is one Ithasala and the other Ishrafa yoga.



In the Chart-8, given above, there is no aspect between 4^{th} lord Mars and 7^{th} lord Moon as the two are located in 6/ 8 position from each other. But Saturn (R) as Lagnesh is posited in lagna, between the two and aspect both the planets. The Moon & Mars are both within the individual Deeptamsha of Saturn. Thus a Yamaya yoga is formed. Saturn & Mars are both in their own sign and form Poona Ithasala and with Moon, Saturn forms Ishrafa yoga. The native (lagna) is busy attempting a harmonious relationship between dominant mother (4^{th} lord) and the wife (7^{th} lord). The task remains difficult as Saturn (Lagnesh & planet providing linkage) being retrograde.

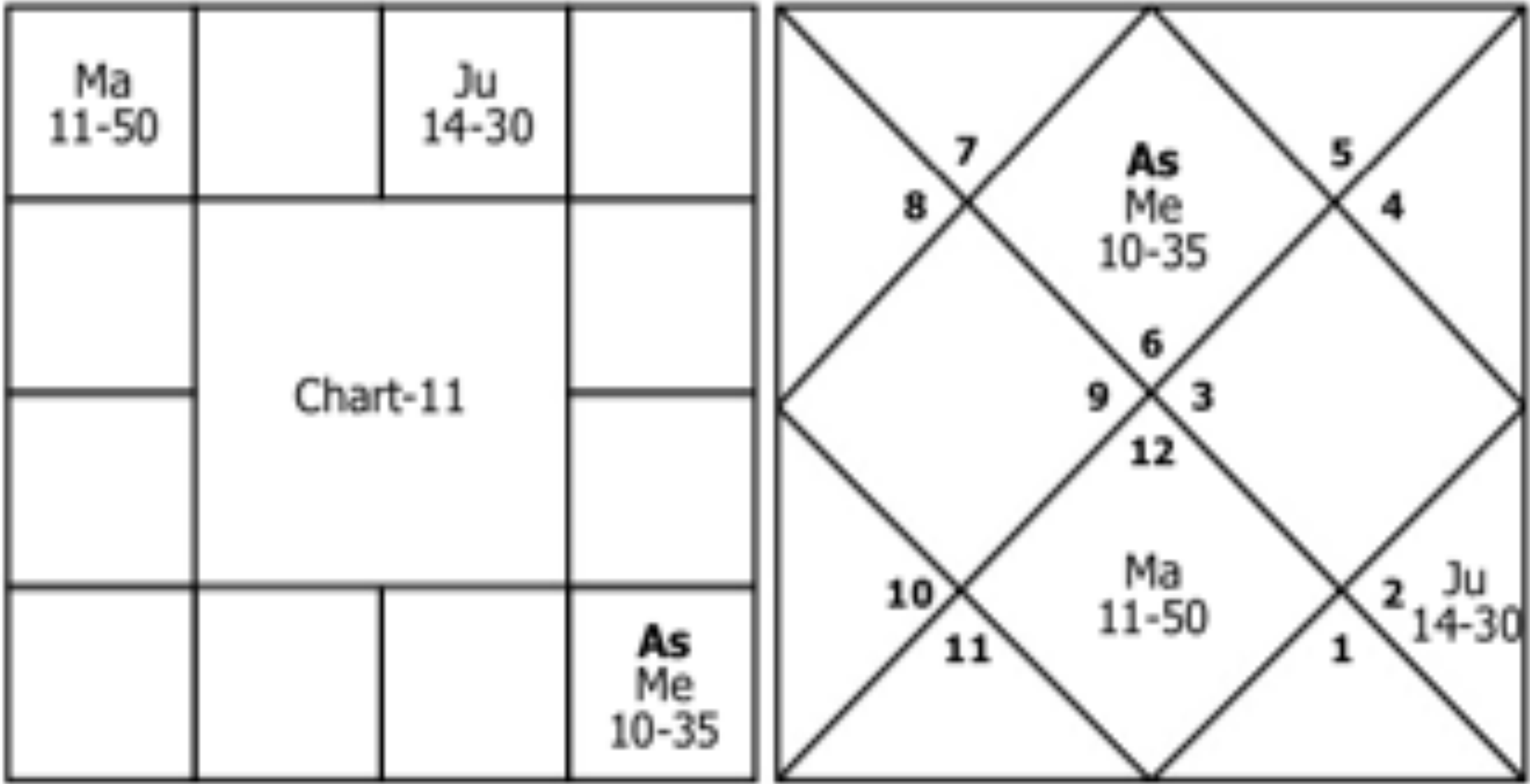
7. **Manau/ Manahoo Yoga:** This Yoga negates the Ithasala and causes failure in undertakings, fear from enemies, loss of wealth, involvement in debt/ quarrels/ litigation. The essential ingredients of the yoga are:

   i) Lagnesh and Karyesh are in Ithasala.

   ii) A malefic (Mars or Saturn or both) is either conjunct with or is one of the planet forming Ithasala or

inimically aspects (except the 10th aspect) the faster moving of the Lagnesh/ Karyesh, from within its individual Deeptamsha.

Mars/ Saturn tends to absorb the radiance of a planet which it conjunct with or inimically aspect. While classical writers have stated that their association with faster moving planet cause harmful effects, some astrologers opines the same results when Mars/ Saturn has similar association with either of the planets in Ithasala, irrespective of their speed. Although Tajika Yogas have not assigned any role to Rahu/ Ketu, some astrologers are of the view that if Rahu/ Ketu are conjunct either of the mutually aspecting planets, same adverse results will accrue.



In the above chart, Lagnesh Mercury and 7th lord Jupiter are in Ithasala, but Mars intercept the influence of faster moving Mercury by inimical aspect. Hence the marriage proposal will not be favourably decided. Now take another example chart-2. Here Lagnesh Mars from lagna is in Ithasala with 10th lord Sun in 10th house. Both the

planets are very strong in Panchvargiya Bala. Despite mutual inimical aspect (4/10) between the two, native had an extraordinary rise in status. Probably another contributory factor was friendly aspect of exalted Saturn on faster moving planet, Sun.

8. **Kamboola Yoga:** Kamboola is derived from the word Maqbool meaning "highly desirable". **This yoga is formed when Lagnesh & Karyesh are in Ithasala and Moon joins either or both of them.** The association of Moon enhances the quality of Ithasala yoga and speeds up its fruition. To get the best results, both the Moon as well as the Lagnesh & Karyesh must be strong. The classics describes 16 types of Kamboola yoga depending upon the strength/ weakness of participants in the yoga. The strength of planets for the purpose of this yoga are as under:

   i) Excellent (*Uttama*)- When the planet is in exaltation/ own sign.

   ii) Good (*Madhyam*)- When it is in its own Hudda and in its own Drekkana/ Navamsha. Since Moon does not have its own Hudda, its being in its own Drekkana/ Navamsha is good enough.

   iii) Inferior (*Adhama*)- When it is posited in its debilitation/ enemy sign.

   iv) Mediocre/ neutral (*Sama*)- When none of the above conditions apply, and the planet is posited in the house of a planet neutral to it.

   A combination of above mentioned four states of Moon on one hand, and the Lagnesh/ Karyesh on the other, produces 16 different combinations as shown below:

Different Types of Kamboola Yoga

S. No	Moon	Lagnesh/ Karyesh	Results
1	Uttama	Uttama	Excellent results
2	Uttama	Madhyam	High attainment
3	Uttama	Sama	Good results
4	Uttama	Adhama	Results after certain efforts
5	Madhyam	Uttama	High attainments
6	Madhyam	Madhyam	Attainment after efforts
7	Madhyam	Sama	Attainment with great efforts
8	Madhyam	Adhama	Little gain after efforts
9	Sama	Uttama	Good results
10	Sama	Madhyam	Attainment with great efforts
11	Sama	Sama	Average results
12	Sama	Adhama	Difficult to achieve results
13	Adhama	Uttama	Results after certain efforts
14	Adhama	Madhyam	Little gain after efforts
15	Adhama	Sama	Difficult to achieve results
16	Adhama	Adhama	Efforts may not yield results

An Uttam-Uttam Kamboola may be seen with in Virgo Lagna with exalted Mercury therein in Ithasala with exalted Mars in Capricorn and exalted Moon in open friendly aspect with both of them. Similarly an Adhama-Adhama Yoga in a chart of Sagittarius lagna with Jupiter in Capricorn in Ithasala with Mars in Cancer with Moon in Scorpio having friendly aspect with both of them. All the three planets are debilitated, thus forming almost useless Kamboola yoga. Now let us see a typical Kamboola Yoga.

		Ra25-2 Muntha	
	Chart-12		Mo 4-57
As Ma6-07			Ve3-55 Me26-9
	Ju13-6 Ke25-2	Sa10-5	Su14-6

11 12 **As** Ma6-07 9 Ju 13-6 8 Ke 25-2
10 1 7 Sa10-5
4
Ra 25-2 Mun-tha 2 3 Mo 4-57 6 Su 14-6 5
Ve3-55 Me26-9

Lagna is Capricorn with exalted 11th lord Mars in it. Lagnesh Saturn is exalted in 10th house, an excellent for rise in profession. 10th lord Venus is in 8th house in Ithasala with Lagnesh indicating discontinuity (8th house) in job (10th house) yielding place to another of superior nature. This is supported by Moon, in own sign in 7th house, 11th lord exalted Mars and exalted Lagnesh Saturn all in mutual aspect and Ithasala. Mars & Saturn being in 4/10 aspect does not attract Manau Yoga. The native had to give up his current job, but attained another higher & much better job.

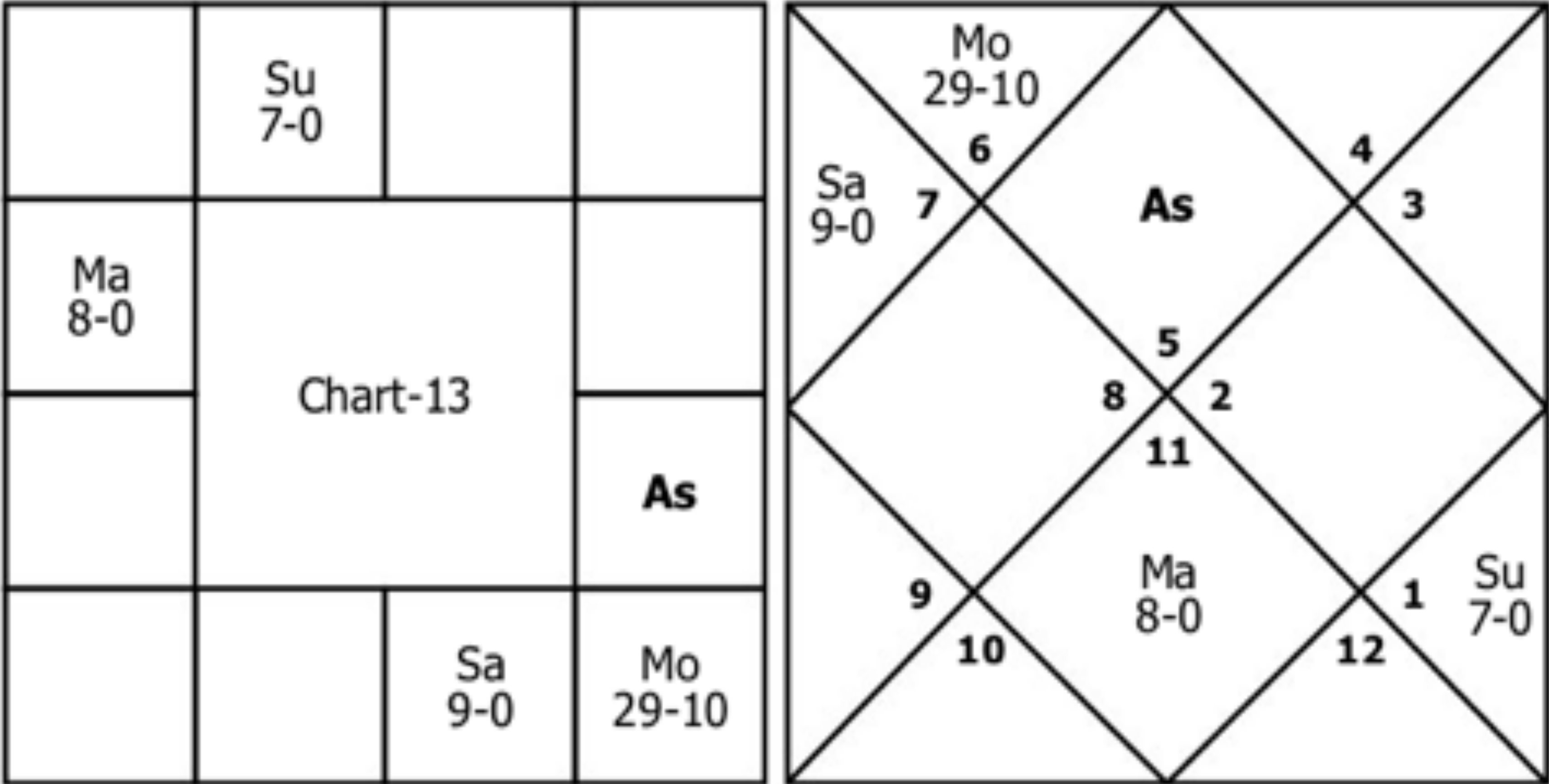
9. **Gairi-Kamboola Yoga:** Ghair in Arabic means outsider. In this yoga, it means the achievement of objective through the intervention of a third party. It implies following conditions:

i) Lagnesh and Karyesh are in Ithasala

ii) An unqualified Moon (neither exalted nor debilitated, nor aspected/ associated, nor in its own Hudda, Drekkana/ Navamsha) is in the last degree of a sign.

iii) On entering the next sign, the Moon establishes Ithasala with Lagnesh/ Karyesh and some other powerful planet.

This yoga is similar to *Bhavishyat* Ithasala yoga, but if unqualified Moon on entering next house, establishes Ithasala only with a weak planet, this yoga would be inauspicious.



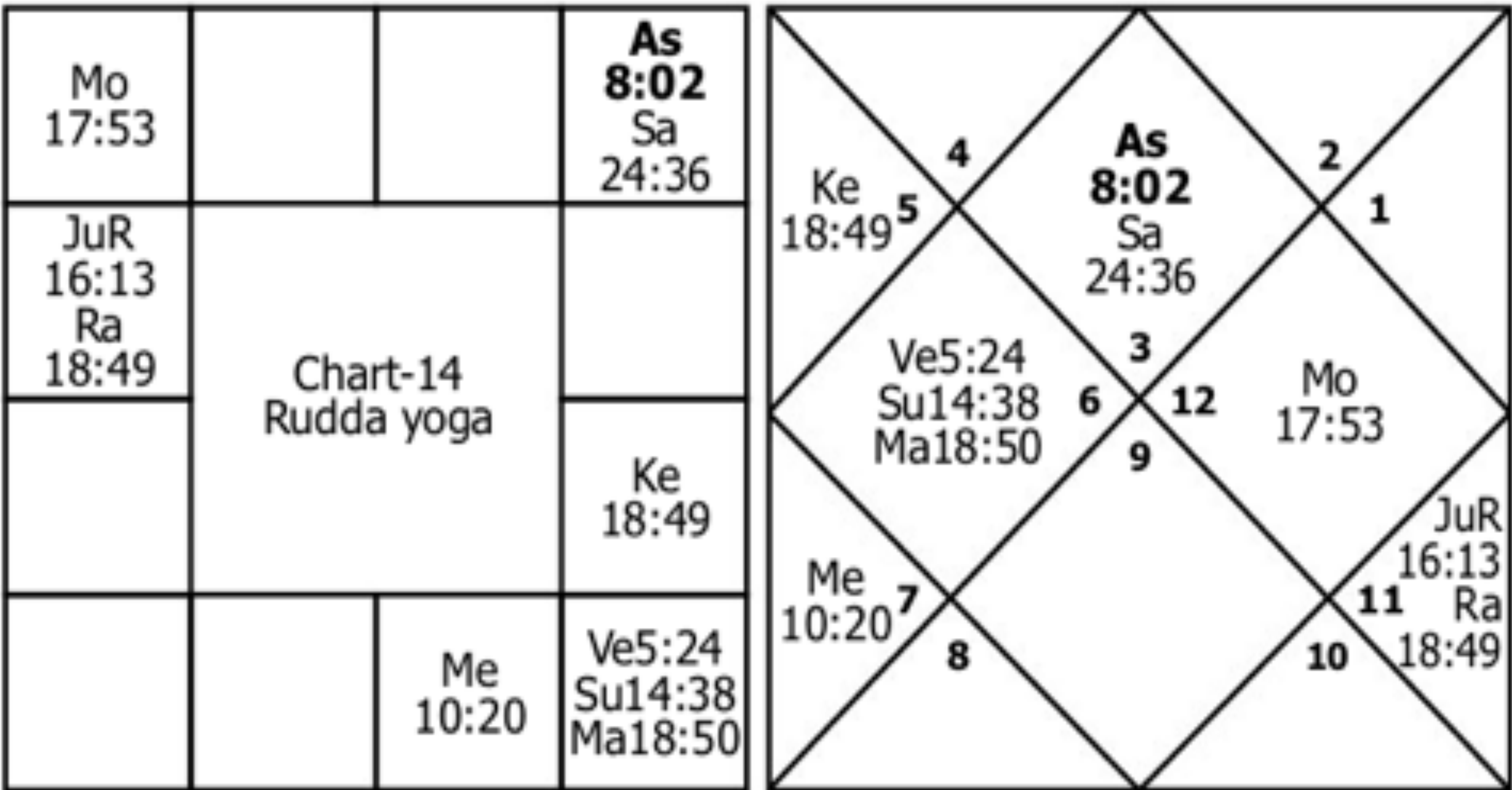
In the above chart, Lagnesh Sun forms Ithasala with 4th lord Mars. Moon in last degree of Virgo is devoid of any good quality. The Moon is about to join Libra, where exalted Saturn is already posited. Moon also forms Ithasala with Lagnesh Sun, Karyesh Mars and Saturn. Thus Ghairi-Kamboola yoga formed here is auspicious because of Saturn.

10. **Khallasar Yoga:** This is negation of Kamboola Yoga. This arises when Lagnesh and Karyesh are in Ithasala, but Moon though unqualified does not aspect either Lagnesh/ Karyesh and is beyond the Deeptamsha range. There is no intermingling of rays/ orb, and Khallasar yoga is formed. The result is disappointment and failure. In the above chart No.12, if Moon had a degree of 20 and Saturn in Libra is not there. Then Khallasar yoga would have been formed.

11. **Rudda/ Radda Yoga:** This yoga is negation or destruction of Ithasala yoga. In an Ithasala, if either of the planet is weak i.e. retrograde, combust, debilitated, or in a Trika (6,8, or 12th) house or is in conjunction

with or aspected by a malefic. A weak planet is functionally useless and is incapable of producing good results. The adverse effect is more likely to occur if the above qualifications are applicable to faster moving planet.

However there are two interesting prepositions. When the fast moving planet, placed in a Kendra, forms Ithasala with a slow moving planet in an Apoklim house, it gives good results in the beginning, which get spoilt later. But if a fast moving planet in an Apoklim house forms Ithasala with a slow moving planet in a Kendra, it causes eventual improvement of the situation which has been in bad shape earlier.

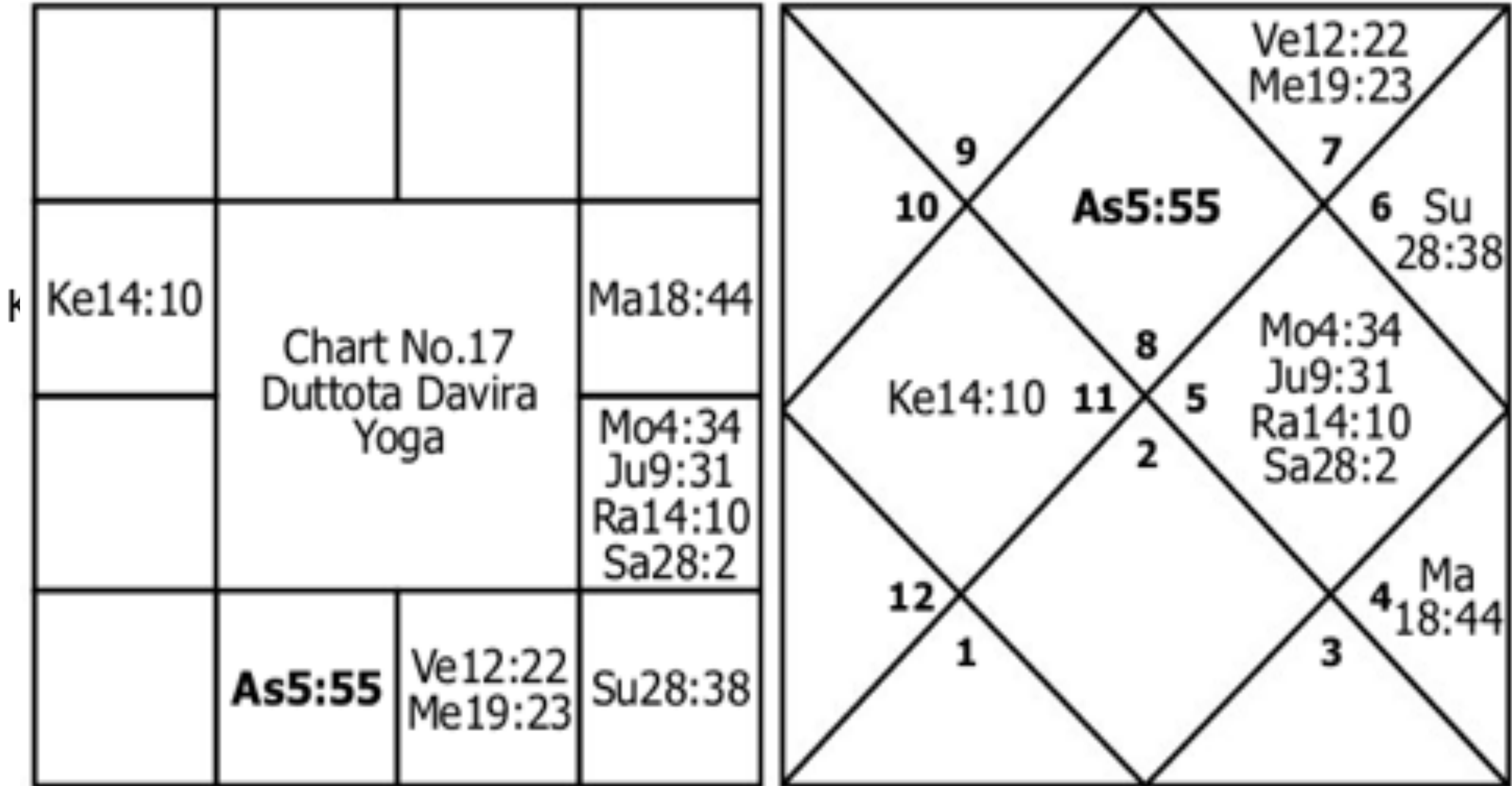


The main features of the above charts are;

1. Lagnesh Mercury & Karyesh Jupiter are in Ithasala.
2. The Karyesh Jupiter is retrograde and afflicted by close association of Rahu.
3. However, faster moving planet, Lagnesh Mercury is placed unafflicted in a Trikone (5^{th} house) from lagna and exchange house with its depositor Venus; hence there will be gains initially but there will be some troubles later on.

12. **Dupali-kutha Yoga:** This yoga is formed when a strong slow moving planet forms Ithasala with a weak faster moving planet. The determination of strength/ weakness of planets is done on the basis of Panch-vargiya Bala. The result of this yoga is that fruition of objective will take place after certain amount of efforts. However the weakness of fast moving planet should not be due combustion, debilitation or by positioning in an inimical house; because then it would amount to Rudda yoga.

13. **Dutthota-Davira Yoga:** This yoga is formed when Lagnesh and Karyesh are weak and in mutual Tajika aspect, but may or may not be in Ithasala. One of them (Lagnesh/ Karyesh) is in Ithasala with another strong planet which is in its exaltation/ own sign. This yoga indicates realization of objective through the help of some one usually after some delay. Ithasala with a strong planet renders a weak Lagnesh/ Karyesh also strong. The Lagnesh & Karyesh may not be in Ithasala but must be in mutual aspect to derive benefit of the third strong planet.



Main Features are:

1. Lagnesh Mars and Karyesh Sun are not in Ithsala.
2. Both Lagnesh & Karyesh are weak.

3. Lagnesh Mars is in Ithsala with Venus who is posited in her Mooltrikone sign, Libra.

14. **Tambira Yoga:** In this yoga, following conditions should be met:

    i) Lagnesh & Karyesh are not in mutual aspect or Ithasala.

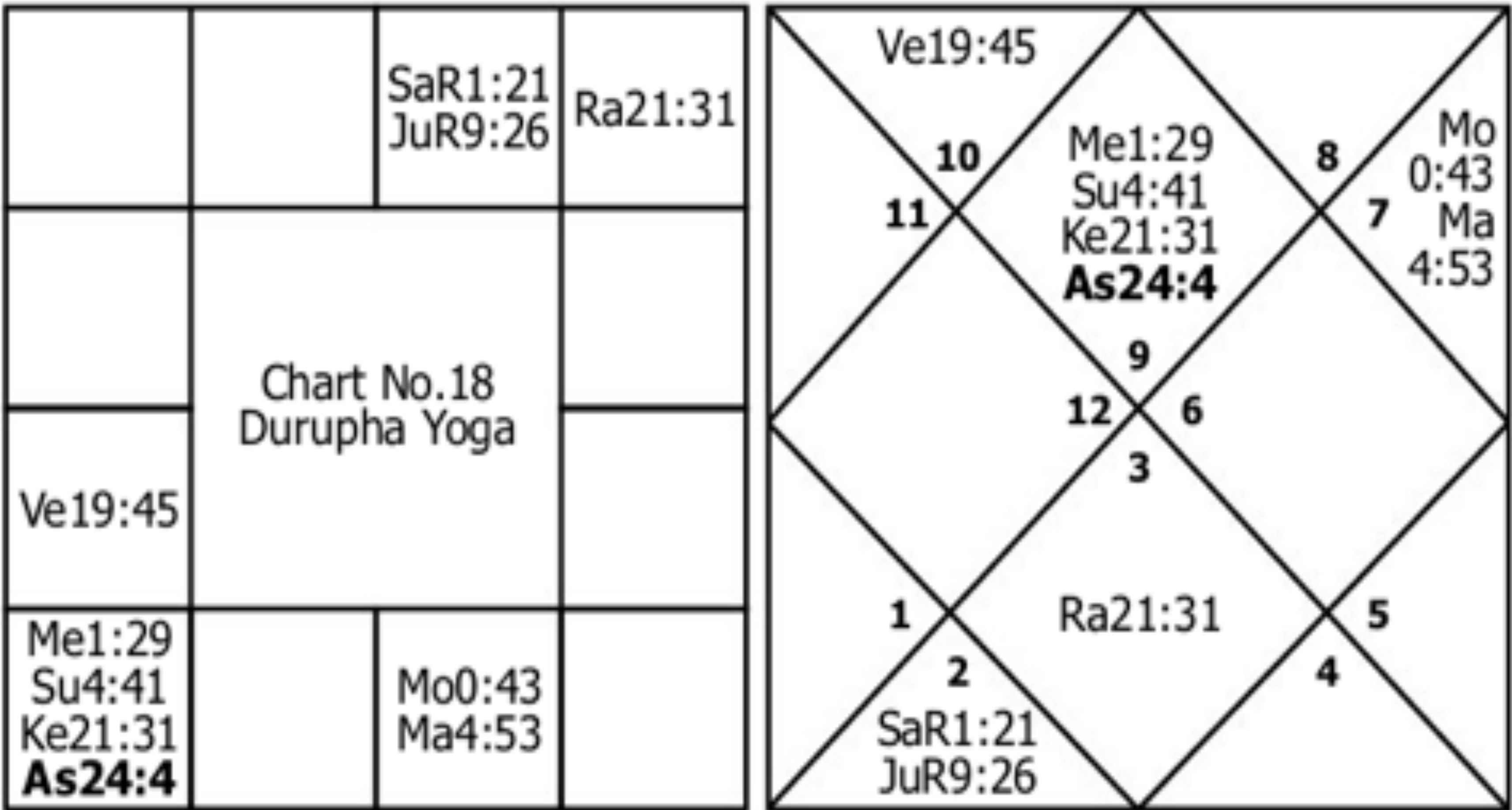
    ii) The Karyesh (significator) is at *Rashyanta*.

    iii) On entering the next house, the Karyesh establishes Ithasala with Lagnesh and with another strong planet in its own house.

    This yoga indicates success through the help of some one represented by another strong planet, but generally after some delay. This yoga is similar to *Bhavishyat* Ithasala. According to some astrologers, either of Lagnesh/ Karyesh may be at *Rashyanta* and fulfill third condition, This yoga is also called *Subh-Tambira* yoga.

15. **Kuttha Yoga:** If Lagnesh and Karyesh are strong and posited in Kendra or the Panaphra house, which should be his own or exaltation, Kuttha yoga is formed. They should be beneficially aspected without any malefic influence. Actually Kuttha yoga is no specific yoga or combination of planets. This is virtually a study of strength of planets and their interaction, and assessment of fruit yielding power. This yoga is auspicious and gives success and favourable results.

16. **Durupha Yoga:** This is opposite of Kuttha yoga. In this case both Lagnesh and Karyesh are weak and are ill placed like in 6, 8, or 12th houses, in debilitation, in combustion or in inimical houses or in such similar positions. This would render the planets ineffective in yielding the desired results.



Main Features are:

1. Lagnesh Jupiter & Karyesh Saturn are both weak being retrograde and in 6th house.
2. Lagna is weak being in Rahu-Ketu axis.
3. The results of 3rd Bhava will be negative.

Summary: In Tajika system, the most important yoga is Ithasala, the others are directly or indirectly derived from it. For easy understanding, following yogas may be grouped together to give only 7 yogas as under:

No.	Yoga	Variations
1	Iqbal	Kuttha yoga
2	Induvar	
3	Ithasala	Manau, Dupali-kutha, Duthotha-Davira & Tambira yogas
4	Ishrafa	
5	Nakta	Yamaya yoga
6	Kamboola	Gaira-Kamboola & Khallasara yoga
7	Rudda	Durupha yoga

4. General Principles of analysis of Prashna by Tajika Yogas

While discussing the "Prashna", we have not incorporated the use of Tajika Yoga in analyzing a Prashna chart. Tajika yogas give vital clues in solving the worries/ queries of a native. As a first step, in a Prashna chart, consider the planets which denote Lagnesh and Karyesh. Lagnesh is lord of lagna and Karyesh is significator lord or lord of the house in question. For example if query relates to marriage, 7th lord is Karyesh, if it relates to progeny, it will be 5th lord; and if it relates to profession/ business, it will be 10th lord. For success of a query, the Lagnesh and Karyesh must be associated with any of the following:

1. Lagnesh in lagna and Karyesh in his own house.
2. Lagnesh in house of Karyesh and Karyesh in lagna.
3. Lagnesh & Karyesh posited together.
4. Lagnesh and Karyesh in mutual aspect.
5. Lagnesh & Karyesh in a favourable Ithasala or Kamboola yoga for fructification of the event.
6. The yogas between the two must be free from retrograde, combust, or debilitated planets or 6, 8, 12th house/ lords.
7. The yoga forming planets must be free from association of Rahu Ketu axis or closeness of degrees with Rahu/ Ketu.
8. Moon indicates mental inclination or a desire towards fulfillment of the query. A strong Moon should join a positive association with Lagnesh/ Karyesh or both by conjunction, aspect or Kamboola Yoga.

5. Time of Fructification of Yogas

The various yogas manifest themselves during dasha/ antar-dasha of planets participating in a yoga. The most illustrative dasha system is *Mudda* dasha. When the two planets are in Ithasala, the difference in longitudes between Lagnesh and *Karyesh,* if multiplied by 12, gives the number of days within which the event is likely to happen. Suppose Lagnesh is at 24-15' and lord of 10th house (*Karyesh*) is at 21-45' and the two are forming an Ithasala. The difference between the longitudes between Lagnesh and *Karyesh* is 2-30' or 2.5 degrees. This when multiplied by 12 gives 30. It means that the event pertaining to 10th house is likely to materialize within 30 days. In general, a *Poorna Ithasala* gives result immediately or in early part of the year, while a *Bhavishyat/ Rashyant Ithsala* does so after some delay or in later part of the year.

6. Conclusion

The Tajika yogas as mentioned above represent a very important aspect of Horary& Annual horoscopy. The presence or absence of the yogas is not the only point of significance. The strength of planets participating in a yoga and aspects (whether benefic or malefic) on them are equally important. A weak or afflicted planet is incapable of providing any fruitful use. If Lagnesh is weak, most of the yogas lose their potency.

The experience suggests that while analyzing these yogas Parashari principles should always be simultaneously considered. For example Trika houses (6, 8 &12th) or their lords when involved in these yogas render them crippled. Relation of 10th lord with 8th house/ lord afflicts profession. Involvement of 3rd or 6th lord increases struggles. Yogas involving 11th house/ lord give fruitful results, while those involving 12th house/ lord prove harmful or expensive.

Chapter 05

Sahams & Specific Events

1. Introduction

Sahams are special features of Tajika Shastra. Sahams are important events of life. While a Bhava or house stands for a number of events, the Saham stands for a particular/ specific event of life. The Sahams are sensitive points arrived at by a certain manipulation of longitudes of various planets and mid-point of certain houses. Different though, specific manipulations yield different Sahams. Each Saham then holds sway over a specific event of a life during the period of approximately a year. Normally a native is curious to know about queries which are time specific as to when an event is likely to materialize. In such cases, the technique of Sahams could be applied in progressed annual chart or a horary chart with astonishing accuracy. According to Harrison, "The function of any sensitive point is to show the effect upon a certain specified department of life, or the combined influence of any two planets depends upon the distance between them, whether in aspect or not. It must be related to some position in the horoscope in order that it may have point of operation." However the results of Sahams can fructify only if it is indicated in the birth as well as annual/ horary charts. Thus such varied events as education, marriage, child birth, fame, travel, rise & fall in status, illness, death and the like are each ruled by a specific Saham.

2. The number of Sahams recommended for application varies from one astrologer to another. Whereas Acharya Keshava

mentions of only 25 Sahams, Venkatesha describes 48 Sahams, and Acharya Neelkantha describes 50 Sahams. It is generally not necessary to calculate all the Sahams described in the texts, in a given annual/ horary chart. The practitioners of Tajika system pick up only the relevant Sahams pertaining to a particular year of life/ horary chart of a native and analyze them. Although the tradition of calculating Sahams in a birth chart is not in vogue, it is well documented in *Kashi Viswa Panchang*.

3. Essential Parameters

Sahams are calculated either for the day or for the Night depending upon the time of birth of *Varshapravesh* (Solar return) or the time of query in Horary astrology. Calculation procedure for day and night Sahams are different. For calculation of Sahams, longitudes of planets & Lagna, cusp of houses and Time of *Varshapravesh* or of query (in Horary) are essential. For finding out any Saham, three parameters are involved. Any Saham can be represented by the formula: a- b + c. If ‘c’ falls between ‘b’ and ‘a’, the value obtained by the formula ‘a – b + c’ represents the specified Saham. However, if ‘c’ does not fall between ‘b’ and ‘a’, then add one sign or 30 degrees to the formula to get the desired Saham i.e the new formula will be a – b + c +30. This process is known as “Saiktha Samskaram”. However on this step there has been controversy among the old Tajika astrologers. Keshava, Hari Bhatta and Ganesha were against this Samskara. They advocated that this correction is unnecessary as it will not have undisturbed progression. Another argument is that Sahams are formed by the difference in longitudes of the significator and the promoter to the Lagna. Hence the lagna needs rectification. **Therefore there is still a need to do further researches in these two aspects.**

4. Details of Sahams

1.	**Punya Saham** (Fortune, Auspiciousness)	Day Night	Moon – Sun + Lagna Sun – Moon + Lagna
2.	**Guru Saham** (*Vidya/* education)	Day Night	Sun – Moon + Lagna Moon – Sun + Lagna
3.	**Gyan Saham** (knowledge)	Day Night	Same as Guru Saham ——do———
4.	**Yash Saham** (Fame, Keerti)	Day Night	Jupiter – Punya + Lagna Punya – Jupiter + Lagna
5.	**Mitra Saham** (Friend)	Day Night	Guru – Punya + Venus Punya – Guru + Venus
6.	**Mahatmya Saham** (Greatness)	Day Night	Punya – Mars + Lagna Mars – Punya + Lagna
7.	**Asha Saham** (Hope/ desire)	Day Night	Saturn – Venus + Lagna Venus – Saturn + Lagna
8.	**Rajya Saham** (kingship)	Day Night	Saturn – Sun + Lagna Sun – Saturn + Lagna
9.	**Samarthya Saham** (Ability/ capability) (In case Mars becomes Lagnesh, substitute Jupiter for Mars)	Day Night	Mars – Lagnesh + Lagna Lagnesh – Mars + Lagna
10.	**Pitru Saham** (Father)	Day Night	Same as Rajya Saham ——do——
11.	**Bhratri Saham** (Siblings)	Day Night	Jupiter – Saturn + Lagna ——do——-
12.	**Matri Saham** (Mother)	Day Night	Moon – Venus + Lagna Venus – Moon + Lagna

13.	**Gaurav Saham** (Dignity)	Day Night	Sun – Moon + Jupiter Moon – Sun + Jupiter
14.	**Putra Saham** (Progeny)	Day Night	Jupiter – Moon + Lagna ———do——-
15.	**Jeeva Saham** (Life)	Day Night	Saturn – Jupiter + Lagna Jupiter – Saturn + Lagna
16.	**Ambu Saham**		Same as Matri Saham
17.	**Karma Saham** (Profession)	Day Night	Mars – Mercury + Lagna Mercury – Mars + Lagna
18.	**Rog Saham** (Disease/ physical inability)		Lagna – Moon + Lagna + 30 degrees
	Alternately & with better results	Day Night	Saturn – Moon + Lagna Moon – Saturn + Lagna
19.	**Manmatha/ Kamdev Saham** (Infatuation)	Day Night	Moon – Lagnesh + Lagna Lagnesh – Moon + Lagna
20.	**Kali Saham** (Strife)	Day Night	Jupiter – Mars + Lagna Mars – Jupiter + Lagna
21.	**Kshama Saham** (Forgiveness)		Same as Kali Saham
22.	**Shastra Saham** (Scriptures)	Day Night	Jupiter – Saturn + Mercury Saturn – Jupiter+ Mercury
23.	**Bandhu Saham** (Relatives)	Day Night	Mercury – Moon + Lagna Moon – Mercury + Lagna
24.	**Bandhan Saham** (Imprisonment)	Day Night	Punya Saham – Saturn+ Lagna Saturn – Punya Saham + Lagna
25.	**Mrityu Saham** (Death)	Day Night	Cusp of viii house-Moon + Saturn ———do———
26.	**Pardesh Saham** (Foreign/ distant travel)	Day Night	Cusp of IX house- 9th lord+Lagna ————do—————

27.	**Artha/ Dhan Saham** (Finance/ wealth)	Day Night	Cusp of II house-2nd Lord + Lagna ——————do——————-
28.	**Vivaha Saham** (Marriage)	Day Night	Venus-Saturn + Lagna ———do———-
29.	**Paradara Saham** (Adultery)	Day Night	Venus- Sun + Lagna ———do———-
30.	**Anya Karma Saham** (Addl/ alternate vocation)	Day Night	Moon – Saturn +Lagna Saturn- Moon +Lagna
31.	**Vanik (trade) Saham**		Same as Bandhu Saham
32.	**Karya-Siddhi Saham** (Success in a venture)	Day Night	Saturn- Sun + Sun sign lord Saturn-Moon+ Moon sign lord
33.	**Prasava Saham** (Delivery of a child)	Day Night	Jupiter-Mercury + Lagna Mercury –Jupiter + Lagna
34.	**Santaapa Saham** (Sorrow)	Day Night	Saturn-Moon +Cusp of VI house ——————do———————
35.	**Shraddha Saham** (Devotion)	Day Night	Venus- Mars + Lagna ———do————
36.	**Preeti Saham** (Love)	Day Night	Vidya- Punya Saham+Lagna ————do————-
37.	**Bala (strength) Saham**	}	Same as Yash Saham
38.	**Tanu (physique) Saham**	}	——do———-
39.	**Jadya Saham** (Stupidity)	Day Night	Mars – Saturn+ Mercury Saturn –Mars + Mercury
40.	**Vyapaar Saham** (Business)	Day Night	Mars – Mercury + Lagna ————do———

41.	**Paniya Patan Saham** (Drowning/ falling in water)	Day Night	Saturn- Moon +Lagna Moon- Saturn+ Lagna
42.	**Shatru Saham** (Enemy)	Day Night	Mars- Saturn+ Lagna Saturn- Mars+ Lagna
43.	**Shaurya Saham** (Valour)	Day Night	Punya Saham-Mars+Lagna Mars-Punya Saham+ Lagna
44.	**Upaya Saham** (Remedy)	Day Night	Saturn- Jupiter+ Lagna Jupiter- Saturn+ Lagna
45.	**Daridrata Saham** (Poverty)	Day Night	Punya Saham-Mercury+ Mercury Mercury-Punya Saham+ Mercury
46.	**Guruta Saham** (Pride)	Day Night	Sun's exaltation –Sun + Lagna Moon's exaltation-Moon+ Lagna
47.	**Jalapath Saham** (Sea Voyage)	Day Night	105degree-Saturn+ Lagna Saturn- 105degree+ Lagna
48.	**Apatmrityu Saham** (Accidental Death)	Day Night	VIII Cusp- Mars+ Lagna ———do————-
49.	Krishi Saham (Agriculture)	Day Night	Mars- Saturn + Lagna ————do———
50.	**Ashwa Saham** (Horse)	Day Night	Punya- Sun+ XI Cusp Sun- Punya + XI Cusp

5. The Strength of Sahams

1. A Saham becomes strong when:

   i) The Saham lord is exalted or is in its own house or in a benefic house or in a house of its friend in decreasing order.

   ii) The Saham is associated with a friend or with a natural benefic or with the year lord.

   iii) The Saham lord is conjunct with the Saham or aspects the Saham or aspects the lagna.

2. A Saham becomes weak when:

   i) The strength of Saham lord is less than 5 in Panchvargiya Bala.

   ii) The Saham lord lacks strength as per Harsha Bala.

   iii) The Saham lord neither associate with Saham nor aspects it.

   iv) The Saham & Saham lord is associated with inimical or natural malefic planets.

   Note:

   i) A strong and a weak Saham give benefic and harmful results respectively during the dasha of its lord.

   ii) According to some astrologers, The Shatru, Roga, Kali,and Mrityu Sahams are not good if they are strong. They are Considered best in debility.

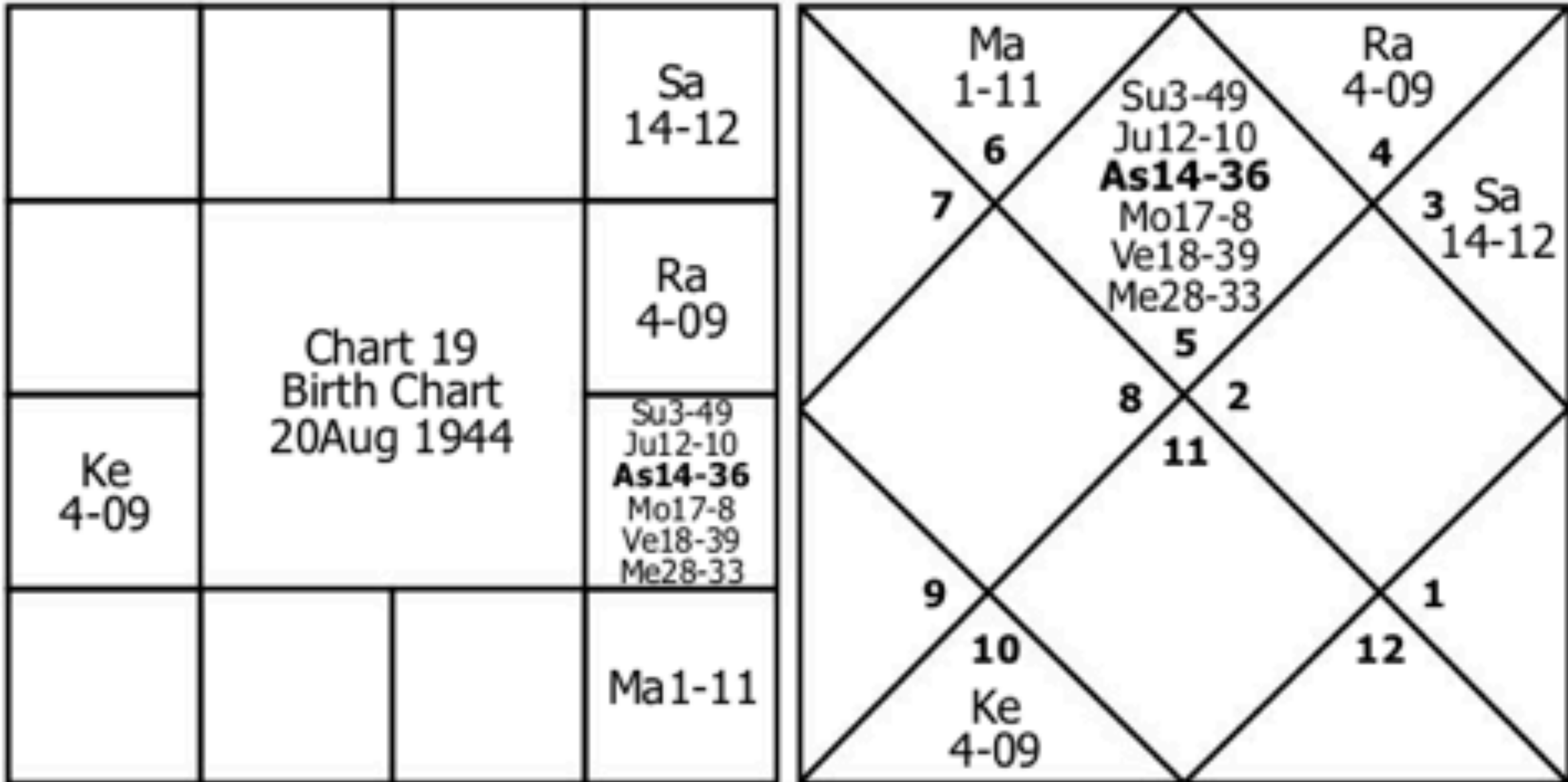
   iii) A Saham posited in 6th, 8th or 12th house is not good and gives adverse results.

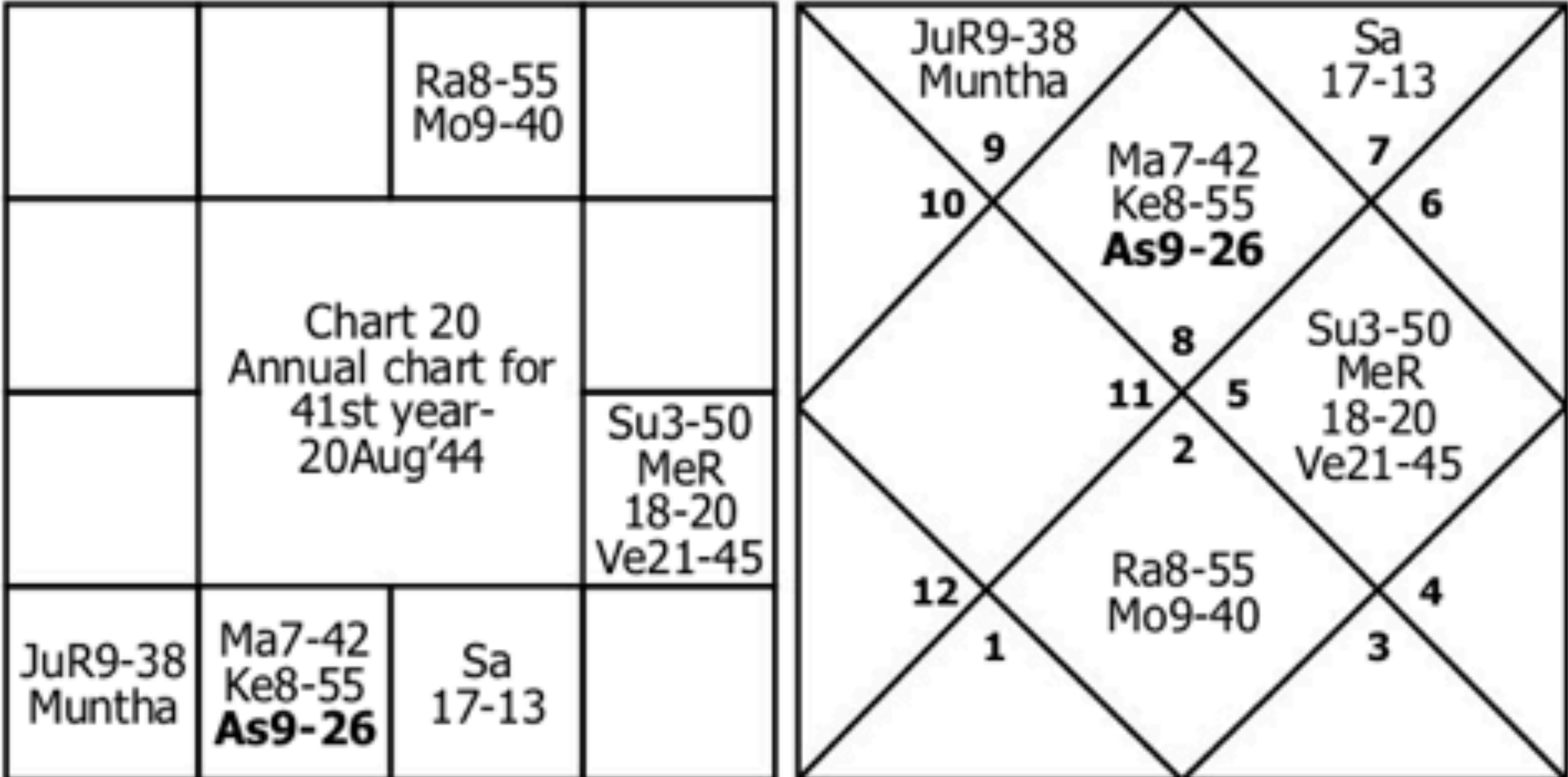
   iv) A Saham related by conjunction or by Ithasala with its own 8th lord or with the 8th lord of the chart becomes weak.

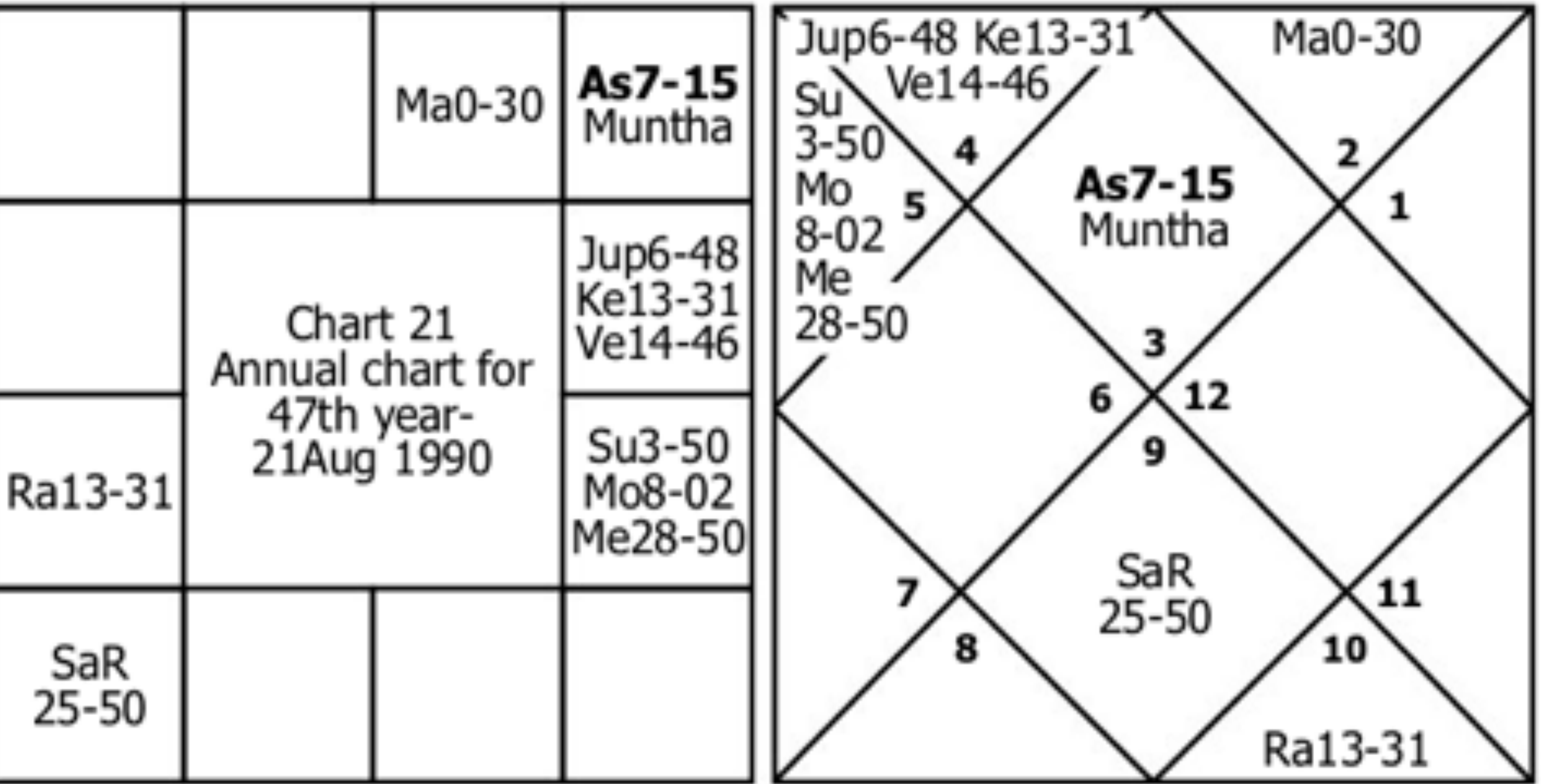
6. Calculation of Saham

Although 50 Saham with their formula are given above, but in practice not more than a dozen or so are calculated in an annual/ horary chart. While Sahams are normally applied in annual charts, they must be simultaneously applied in birth charts as well. Only those Sahams which are strong in birth chart, are relevant to be seen and analyzed during a given year. Some of these Sahams are illustrated below:

1. **Punya Saham** is the most widely used and relevant Saham. Let us take the case of Rajiv Gandhi. His birth chart and annual charts for 41st & 47th year are given below;


Sa
14-12
Ra
4-09
Chart 19
Birth Chart
20Aug 1944
Ke
4-09
Su3-49
Ju12-10
As14-36
Mo17-8
Ve18-39
Me28-33
Ma1-11
Ma
1-11
Su3-49
Ju12-10
As14-36
Mo17-8
Ve18-39
Me28-33
Ra
4-09
Sa
14-12
Ke
4-09
6
4
7
3
5
8
2
11
9
1
10
12


Ra8-55
Mo9-40
Chart 20
Annual chart for
41st year-
20Aug'44
Su3-50
MeR
18-20
Ve21-45
JuR9-38
Muntha
Ma7-42
Ke8-55
As9-26
Sa
17-13
JuR9-38
Muntha
Sa
17-13
Ma7-42
Ke8-55
As9-26
Su3-50
MeR
18-20
Ve21-45
Ra8-55
Mo9-40
9
7
10
6
8
11
5
2
12
4
1
3


Ma0-30
As7-15
Muntha
Jup6-48
Ke13-31
Ve14-46
Chart 21
Annual chart for
47th year-
21Aug 1990
Ra13-31
Su3-50
Mo8-02
Me28-50
SaR
25-50
Jup6-48 Ke13-31
Ve14-46
Su
3-50
Mo
8-02
Me
28-50
Ma0-30
As7-15
Muntha
SaR
25-50
Ra13-31
4
2
5
1
3
6
12
9
7
11
8
10

In the birth chart, as the birth is of day time, Punya Saham is:

Moon-Sun + Lagna

4-17-8' minus 4-3-50' plus 4-14-36' = 4-27-52'

Since Lagna falls between Sun & Moon, there is no need to add one sign, and Punya Saham will be in Leo, which has Saham lord Sun and all the four natural benefics i.e. Moon, Jupiter, Venus & Mercury. Hence the Saham is strong.

2. Now take the annual chart of 41st year. The Varshpravesh is day time only, hence Punya Saham will be: 1-9-40' minus 4-3-50' plus 7-9-26' = 4- 15-16'. Since Lagna falls between Sun and Moon, again no need to add extra sign and the Punya Saham is in Leo only. The Saham lord Sun is in own 10th house with two benefics Mercury & Venus and it is year lord as well. It also establish Ithasala with Lagnesh Mars also. Hence Punya Saham is strong making the native Prime Minister of the country.

3. Let us see the **Raja Saham** in the chart-20. For day pravesh, Raja Saham is Saturn- Sun + lagna or 6-17-13' minus 4-3-50' plus 7-9-26' = 9-22-49'

   Since Lagna does not fall between Sun & Saturn, one additional sign is to be added. So Raja Saham becomes 10-22-49' or Aquarius in 4th house. Its lord, Saturn, is exalted in 9th from it. Saturn is the strongest planet in *Panchvargiya Bala* and is in friendly aspect with year lord Sun, as well as by benefics *Muntha* lord Jupiter, Venus, Mercury and *Muntha* itself. Hence the Raja Saham is very strong and the native became Prime Minister (most powerful status like a King) in the first half of the year only.

4. In the same annual chart see **Matri Saham**. For Day Pravesh, Matri Saham is Moon – Venus + Lagna or 1-9-40' minus 4-21-45' plus 7-9-26 = 3-27-21'. Again there is no need to add additional sign. The Saham is in Cancer. Its lord Moon, though exalted, is in close conjunction with Rahu and is inimically closely aspected by Mars. There is no friendly aspect on Saham Lord. The Mother of the native, although a Prime Minister, was assassinated by her own body guards.

5. Now let us consider Punya Saham in his annual chart for 47th year (chart 21). Here the Varshpravesh being in the night, the Saham is Sun- Moon + lagna or 4-3-50' minus 4-8-02' plus 2-7-15' = 2-03-03'

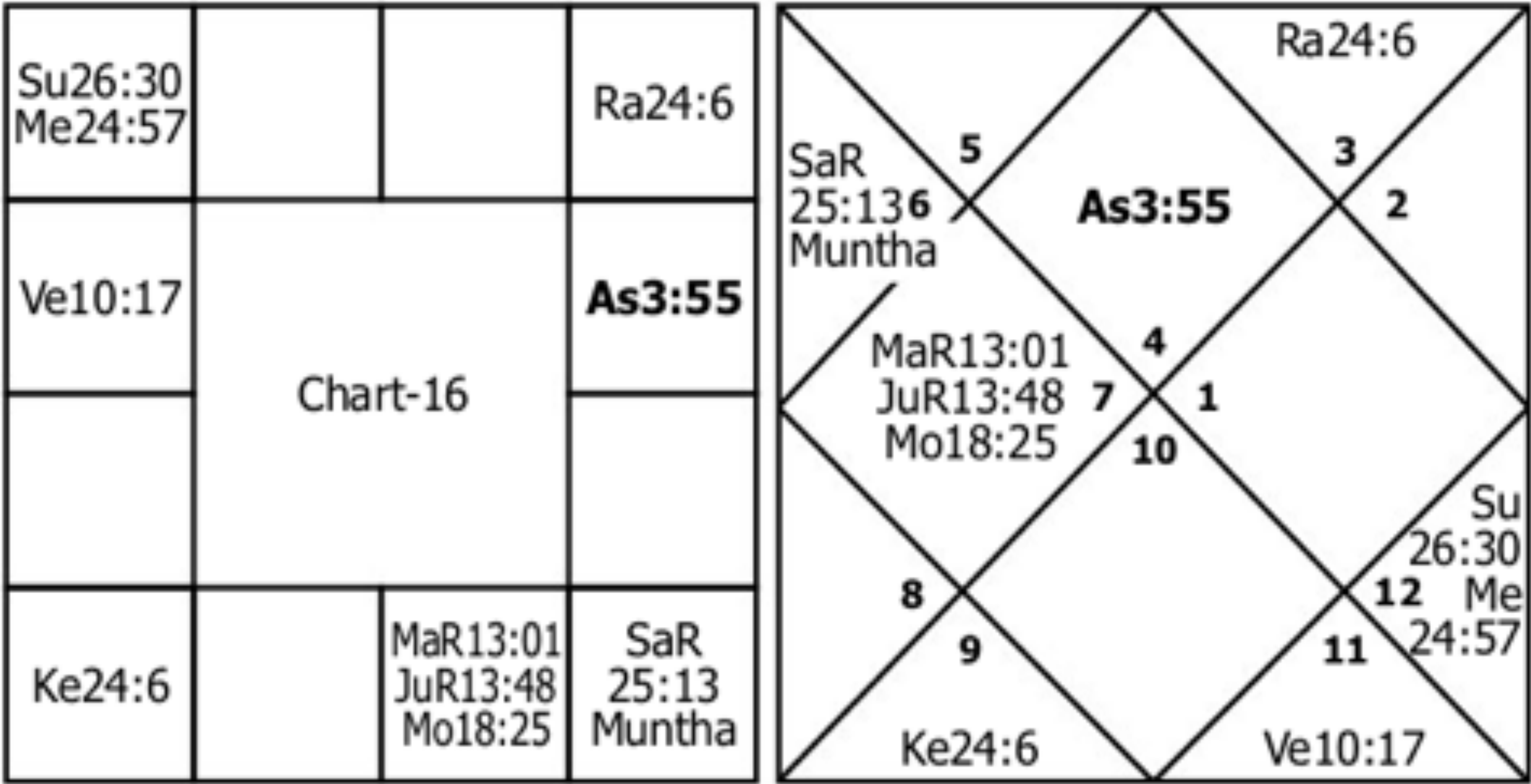
   The Punya Saham is in Gemini. It is inimically aspected by 8th lord Saturn. The lord of Saham, Mercury, receives aspect of malefics – 6th lord Mars & 8th lord Saturn. The Saham lord establishes Ishrafa yoga with the 8th lord. Therefore, The Saham being weak, the native lost his life during the year.

6. Now let us consider **Mrityu** Saham from the same annual chart (21). The Mrirtyu Saham is: VIII Cusp-Moon+ Saturn or

   9-7-15 minus 4-8-02' plus 8-25-50' = 1-25-03'

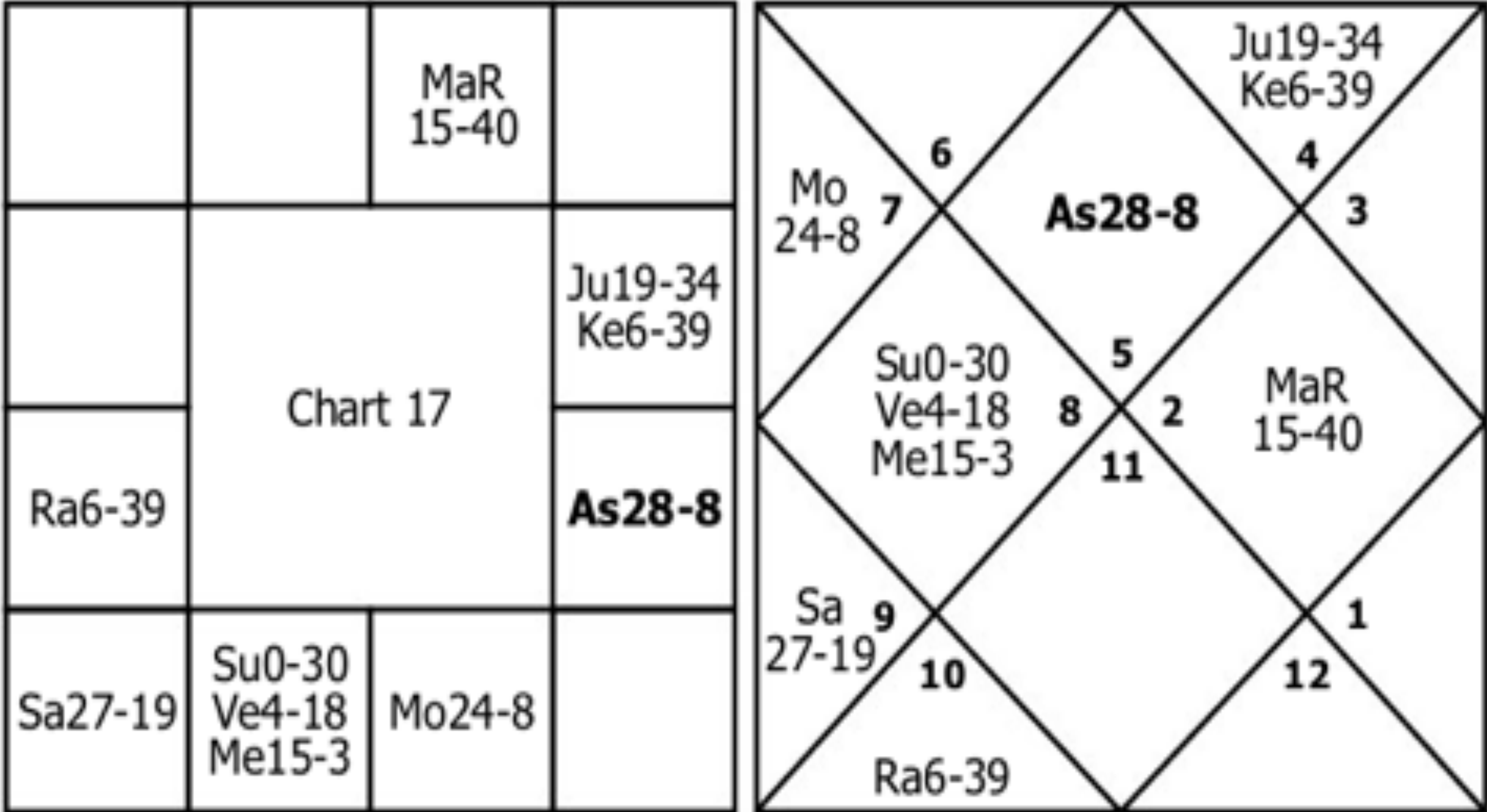
   Since Saturn falls between Moon & VIII cusp, no need for addition of a sign and the Mrityu Saham is in 12th house (Taurus) only associated inimically with 6th lord Mars. The Saham lord Venus is in Rahu-Ketu axis in close degrees and in Ishrafa yoga with Jupiter, the 8th lord from it. As there is malefic association with the Saham (of Mars) and the Saham lord (of Rahu-Ketu), the native died during second half of the year 1990-91.

7. Let us take a case of ***Pardesh Saham*** (Foreign travel), in the following chart:



In the above chart, Pardesh Saham (Cusp of 9th house-9th lord + Lagna+ one sign) falls in Sagittariusin the 6th house with Ketu therein. The lord of the saham, Jupiter is 9th lord as well and is in 4th house in Poorna Ithasala with Yogkaraka (5-10th lord) Mars. Mars is also 5th & 12th lord from Pardesh Saham. Therefore the native went to middle-east during the year. However the 7th lord Saturn (also the 8th lord) is retrograde and has an adverse Ishfara yoga with Pardesh Saham and the Saham itself is in Rahu-Ketu axis. Therefore the native did not settle in foreign.

8. Now let us see some weak Sahams.

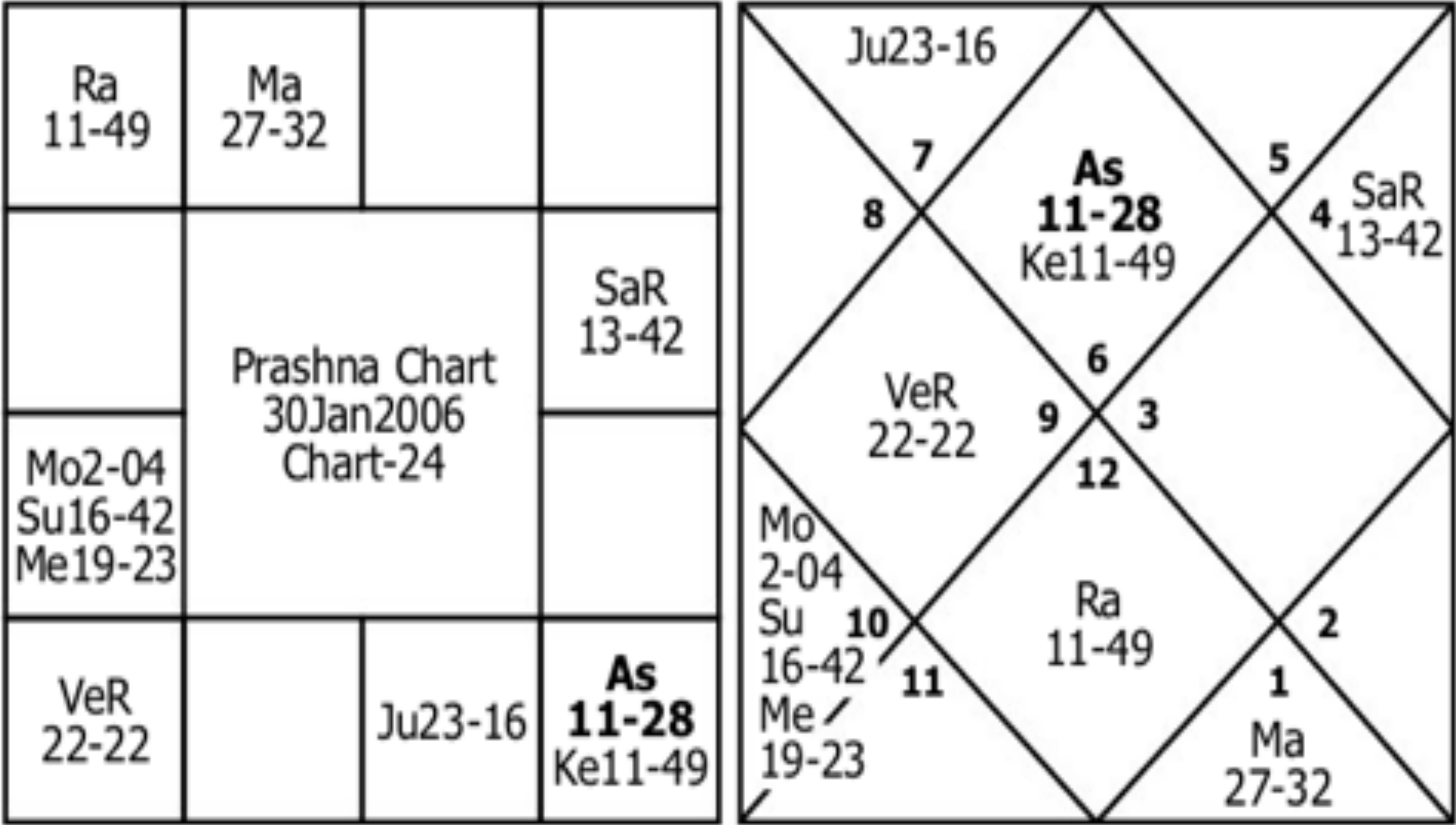


In the above chart, **Putra Saham** (Jupiter- Moon + Lagna+ 3o degrees) falls in 11th house in Gemini (2-22-54’). The lord of Putra Saham establishes Ithasala with Jupiter, the Karaka of progeny. The native got a son during the year. However, lord of Saham, Mercury, is in 6/8 position from the Saham and Jupiter is in 12th house in Rahu-Ketu axis. Hence the Saham is weak.

Now see the **Vivah Saham** in the same chart (Venus-Saturn + Lagna). The

Vivah Saham falls in Cancer (3-5-6’). In the 12th house. Very close to Ketu. Jupiter, the 12th lord of the chart is locating alongwith the Saham. This Jupiter establishes an Ishrafa Yoga with the Saham lord, Moon. The Moon also establishes Ithasala with Saturn, the 8th lord from the Saham. Hence the Saham is weak. The native lost his wife as well as his son during the year.

9. **Prashna Chart;** Let us calculate **Roga Saham** in the



For a day Prashna, Roga Saham Saturn- Moon + Lagna i.e.

3-13-42’ minus 9-2-04 plus 5-11-28’ = 11-23-04’

However the lagna does not fall between Moon & Saturn, therefore one additional sign is to be added

and the Roga Saham will fall in Aries (0-23-04') in 8th house, conjunct with 8th lord Mars, in inimical aspect with Sun, Moon, Lagnesh Mercury & 6th lord Saturn. Hence Roga Saham is weak and there is little chances of recovery/ survival.

7. Timing of Saham or Events

In the first place, one should ascertain whether the fruits of Saham should be expected during the year or period under consideration. Whereas the period of an annual chart is exactly a year, the period of a horary chart is also approximately one year only. The method of finding out general period of any event is two fold- Dasha system in birth chart and socio-conventional of the society or *Desh-Kaal- Patra* of the native. For example the timing of marriage will depend on the particular society and timing of the native. Acharya Neelkantha in Sloka 25& 26 of chapter on Saham has suggested a method of finding out the timing of fructification of Saham/ events, if the same can be expected. As per him, the process is to substract the longitude of lord of Saham from that of the Saham. Multiply the remainder by rising time (in *Palas/ Vighatis*) of the sign of Saham. The duration of each sign will vary with reference to the latitude of the place. Divide the product by 300 (a factor indicating general duration of time in *Palas*). The quotient represents the number of days (from the commencement of the year) when the event signified by the Saham is likely to materialize.

For example take the case of Matri Saham in the annual chart of Rajiv Gandhi for 41st year starting from 20Aug 1984. Longitudes of Matri Saham is 3-27-21' and that of lord of Saham (Moon) is 1-9-40'.

Fructification of Matri Saham will be (117-21') – (39-40') x Duration of Cancer in Palas / 300

= 77-41'x270/ 300 = 77.6 x 0.9 = 69.84 or 70 days.

The mother of the native (Ms Indira Gandhi) was murdered on 30 Oct 1984 after 70 days of beginning of 41st year of the native.

8. Conclusion

The Sahams are a very brilliant feature of the Tajika System. However there are many contradictions and the results obtained are not consistent and very accurate. A lot of research is still required to be done before they can be employed with infallible results. The Sahams must invariably be analyzed along with birth chart and dasha & yogas indicated therein. If the same planet gets lordship over similar Saham in birth and annual/ Prashna chart, the event of the Saham normally does take place in the year under consideration.

Chapter 06

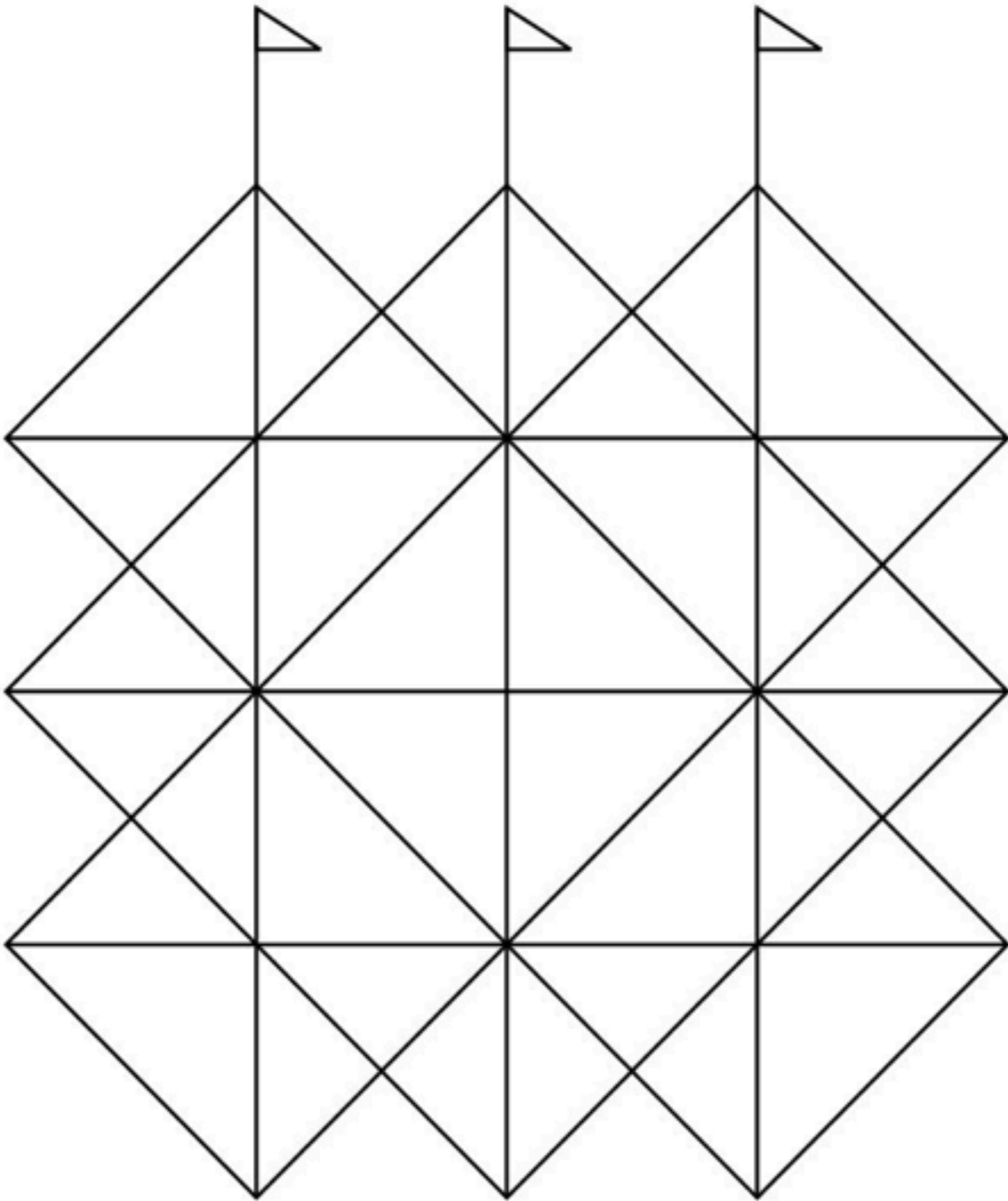
Tri-Pataki Chakra

1. Introduction

Tri-Pataki (three flag) Chakra is a special but virgin feature of Tajika Shastra. It is constructed to see the Vedha of Moon and Lagna with respect to other planets in the annual horoscope. The application and analysis of the Tri-Pataki Chakra shows type of Vedha on Moon and lagna and gives a general overview of the nature of events likely to dominate a particular year. While Vedha to any planet can be determined by this chakra, it is customary to consider various planetary influences / Vedha on Moon and the lagna only. This Chakra consists of a special charting of various planets as located in the birth chart with reference to the lagna of the annual chart. The planets are progressed by approximately one sign every year starting from their position at birth. The Tri-Pataki Chakra is, therefore, dependent on the planetary disposition of the birth chart.

2. Construction of Tri-Pataki Chakra

Three parallel lines are drawn vertically. Across these lines, are drawn three parallel lines horizontally. The ends of these lines are joined as shown in diagram below. On top of three vertical lines, customarily small flags (Pataka) are drawn, which has given it the name of Tri-Pataki. The central



flag represents the sign of lagna of the annual chart. The sign rising at the time of *Varshpravesh* is marked here. The remaining signs are marked in an anti-clock wise fashion with the last sign (of 12th house of annual chart) marked on right most flag. This forms the skeleton on which the progressed planets are marked.

3. Locating the Planets

This process has been grouped into three categories as under:

1. **For Moon:** For locating location of Moon, divide the current year (completed year +1) by nine, forget the quotient and take the remainder figure, e.g if the current year is 58 (i.e.57 +1); divide 58 by 9, it will give the remainder as 4. This means the Moon should be located in the sign 4^{th} **from its natal position**. **Note if remainder is zero, take figure of 9** and locate Moon in a sign 9^{th} from its natal position.

2. **For Sun, Mercury, Jupiter, Venus & Saturn:** For locating any of these five planets, divide the current year by four and note if the remainder is zero, it has to be taken as 4. In case of 58^{th} year, dividing by 4, gives a remainder of 2. So all these planets are to be located in the sign 2^{nd} from their respective natal positions.

3. **For Mars, Rahu & Ketu:** For locating any of these planets, divide the current year by six, divide the current year by 6 and note the remainder or figure of 6, if there is no remainder. Again if the current year is 58, the remainder is 2, So these planets are to be located in the sign 2^{nd} from their respective natal positions. However since Rahu & Ketu always move in retrograde manner, for their location also, one should count in opposite (Clock-wise) direction.

Note: Tajika Neelkanthi has put Mars in the second category along with five other planets for the purpose of its location. Some Tajika astrologers have suggested just two categories, merging the second & third into one only. However majority of Tajika astrologers have recommended three tier category as mentioned above and to our experience, it gives the best results.

4. Concept of Vedha

The word “Vedha” means to pierce. A particular planet is said to be in Vedha, if pierced by another planet. Vedha in Tajika Shastra is different from Parashari system. In

arashari, when a planet transits a specific place from its lunar sign, the good effects of the transit may be nullified by the Vedha (piercing). This rule holds good in case of malefic planets as well. However, there is no Vedha in case of Sun & Saturn and Moon & Mercury being father & Son. Each place has a corresponding Vedha place. If the latter is occupied by another planet, the effect of transit good/ bad, will not take place.

In Tajika, Vedha is considered as Moon,s Vedha with respect to other planets. On Tri-Pataki Chakra, it may be noted that on each of the 12 points, three lines converge. Thus the Vedha is caused by planets located at the other ends of the three lines converging at any one point. A planet is also under the influence/ Vedha of another planet located on the same point in the Tri-Pataki Chakra.

5. Interpreting the Tri-Pataki

In Tri-Pataki Chakra, generally, Vedha of Moon with respect to other planets is considered. The Vedha to lagna may also be suitably analyzed. When benefics cause Vedha to Moon, the results are auspicious and desirable. When Malefics do so, there are troubles and tensions during the year. If both benefics and malefic cause Vedha, it gives mixed results of good & bad during the year. The degree of benficience/ maleficience increases Vedha of Moon with more benefic/ malefic planets. In horary astrology, results of the significator are judges with respect to Lagnesh and they are closely inter-dependent. Therefore in horary Vedha to Lagnesh and the significator is also considered before giving any prediction about the welfare or the query of a native.

The Tajika Treatises have given the following results of Moon’s Vedha with different planets:

1. **By Sun:** Lack of confidence, ill fame, false pride, defective eyes, troubles to father, mental tension,

irritation, high fever, bilious ailments, and disappointments.

2. **By Mars:** Fear from enemies, weapons, blood disorders, accidents, pain & injury to the body, shortness of temper, quarrel, strife, violence, but also acquisition of knowledge and money.

3. **By Mercury:** Increase in knowledge & wisdom, Sharp intellect, Company of good people, and gain of wealth. But if afflicted, one becomes rash & petty minded, earns family displeasures, tensions & worries, and fear from enemies.

4. **By Jupiter:** Peace & happiness, association with noble people, pilgrimage, inclination for pious deeds, elevation in status, gain in wealth, success in ventures, child birth, and general prosperity.

5. **By Venus:** Fulfillment of desires, sensual pleasures, acquisition of wealth & education, dominance over enemies; but also mental agitation due to increased passion for sex, fear from water & windy complaints.

6. **By Saturn:** Association with mean & the low, selfish, tyrant, poverty, separation, sexual perversion, physical ailments, loss of stature, and windy complaints including cough & cold.

7. **By Rahu:** Severe illness/ phobias, loss of honour/ wealth, troubles from foreign sources, melancholy mood, fearless nature, and suffers from troubles of many sorts.

8. **By Ketu:** Ill health, poor digestion, instability, psychic & wandering nature, depression, worries and sorrows.

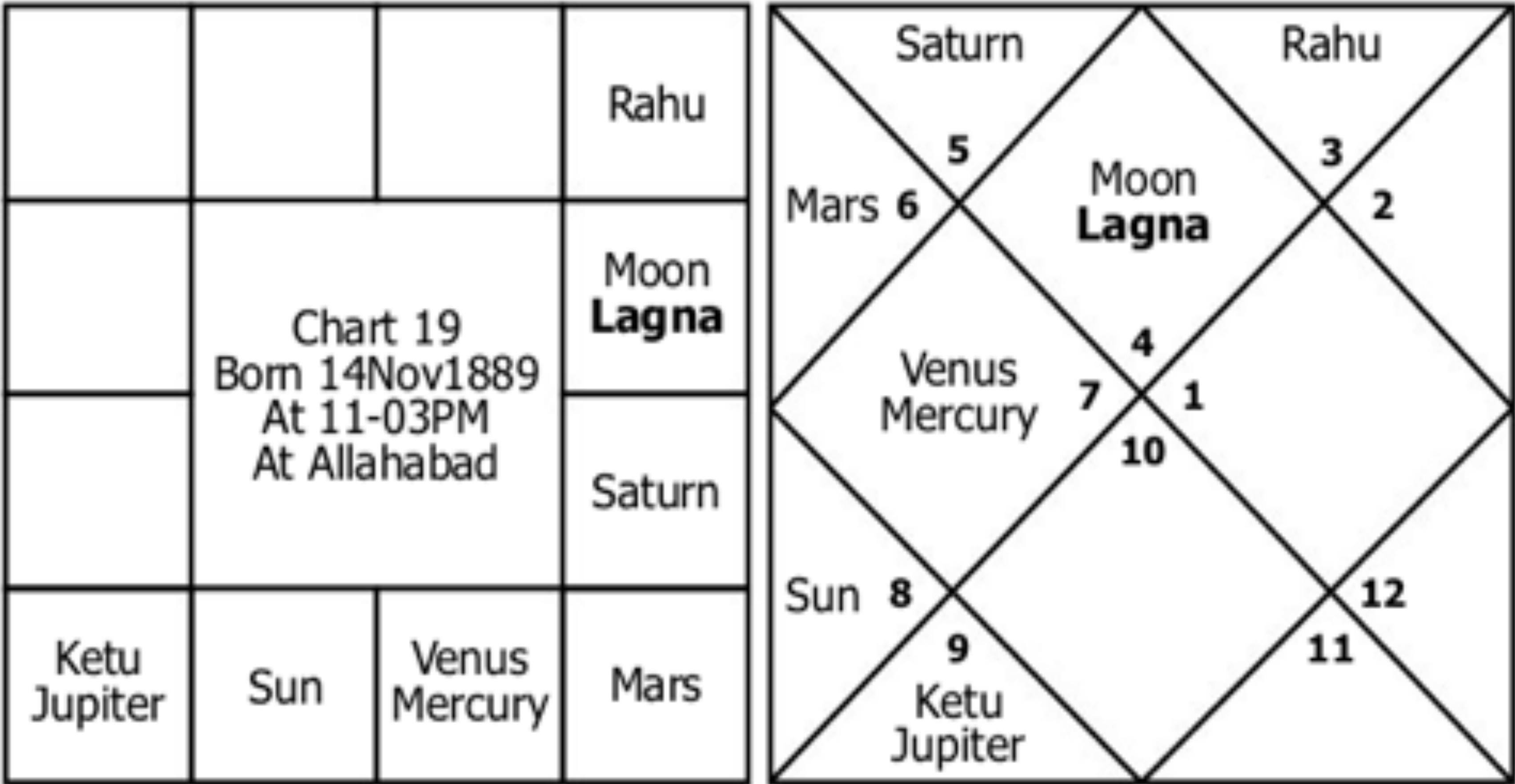
The results of the Vedha of the Moon (or lagna) as described above are very general in nature and must be applied with great care. They tend to occur during the dasha/ antar dasha of the planets causing Vedha. The benefic/ malefic

nature of the planets and their lordship, strength and significations must also be kept in consideration.

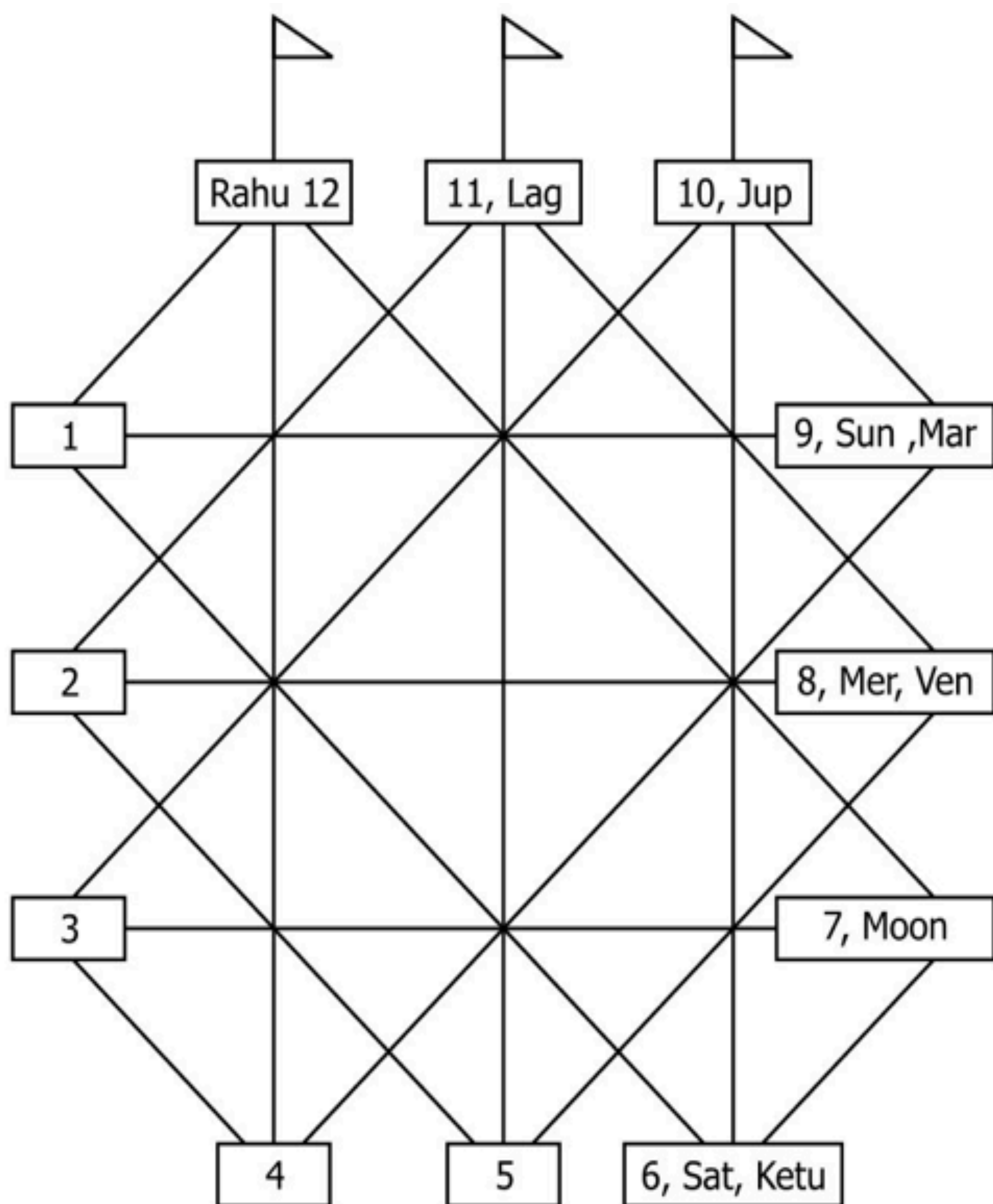
6. Illustrations:

1. Annual chart of J.L. Nehru for 58th year (1946-47)

The birth Chart of J.L.Nehru is given below:



The Sign rising during Varshpravesh in 58th year or the lagna of the annual chart of the 58th year is Aquarius. Hence the Tri-Pataki Chart for the year will be as under; (the location of all the planets have been calculated as given in Para 3 above; Mars, Rahu & ketu moves four signs away from natal sign and rest of the planets to 2nd sign from natal position).



Analysis of the above Tri-Pataki

1. In Tri-Pataki Chakra, Moon is having Vedha from Saturn, Rahu & Ketu, while lagna is having Vedha from Mercury & Venus.

2. In annual horoscope, Saturn is Lagnesh and well placed in the 6th house of competition. It also indicates crushing of opposition, represented by the might of British Empire. The Saturn is strong in Panchvargiya Bala. Moon is also very well placed.

3. Moon also has Vedha of Rahu, who is exalted in annual chart and is in sign of Yogkaraka Venus placed in 4th house of masses and is aspecting 10th house. This gave native massive public popularity and mass appeal.

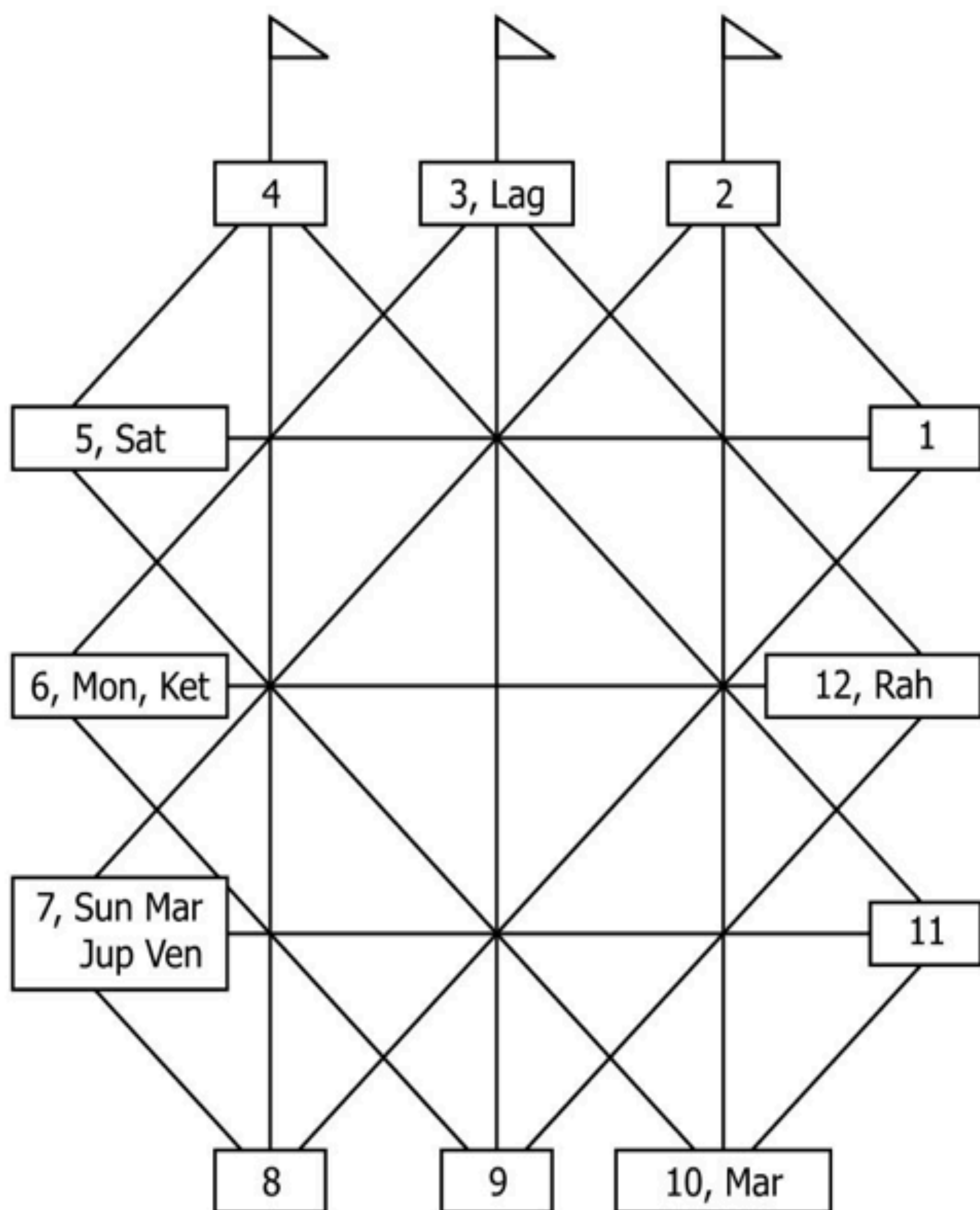
4. The lagna is having Vedha of two benefics Mercury & Venus. Venus is Yogkaraka in annual chart. This made him handsome and a great humanitarian.

2. Annual Chart of Rajiv Gandhi for 47th year (1990-91)

In Chapter on “Sahams”, Chart-11 shows the birth chart of the native, and chart 15 is his annual chart for 47th year (1990-91) with Gemini as lagna.

Location of planets in Tri-Pataki Chart:- The current year is 47th. For Moon, dividing 47 by 9, gives a remainder of 2. So Moon will be in sign 2nd from its natal position. For Sun, Mercury, Jupiter, Venus & Saturn, dividing 47 by 4, gives a remainder of 3. So these five planets will be located in sign 3rd from natal sign respectively. For Mars, Rahu & Ketu, dividing 47by 6, gives a remainder of 5. So these planets will be located in sign 5th from their natal position.

With the above inputs, the Tr-Pataki Chakra for 47th year will be:



In the above Chakra, Both Moon and Lagna are under Vedha caused by Rahu and Ketu, without any relief from any benefic. The native met a violent death during the year.

Note: It must always be noted that such an analysis must invariably be correlated with a proper analysis of birth & annual charts and the relevant dasha/ antar-dasha of the native.

7. Conclusion

Tri-Pataki Chakra is the only feature of Tajika Shastra, which takes into account the role of Rahu and Ketu. However the results obtained from the Tri-Pataki are far from being consistent. A lot of research is still required to be done in this sphere to clear various grey areas. Shri Hardev Sharma Trivedi, the famous astrologer of North India, had suggested that in Tri-Pataki Chakra, all planets should be located on same sign as they fell on the annual chart. His famous predictions on mundane astrology have been based on annual horoscope of Indian Independence. He, however insisted that major predictions should not be based on the analysis of Tri-Pataki alone. This system, however, does not give satisfactory results in horary. Recently some astrological students under guidance of famous astrologer, Shri K. N. Rao, have suggested a little variation of Tri-Pataki Chakra to assess *Balarista* from the natal chart of infants.

Chapter 07

Tajika Dashas

1. Introduction:

The timing of events depends upon the transit or dasha system, in which planets are assigned a certain period of time. During this assigned period, the planets exert their influence and cause certain events occurring in the life of a native in accordance with changing operational periods of the dashas. This is the most outstanding feature of the oriental astrology in its application in timing of events. Various dashas have been discussed in respect of natal astrology. However Tajika authors have discussed only three types of dashas viz., Vimshotri Mudda dasha, Yogini Mudda dasha and Patyayini (or Patyamsha) dasha. Out of these, first two are based on birth Nakshtra and the tird on each planet including lagna.

2. Vimshotri Mudda Dasha or Mudda Dasha

Calculation of the dasha is done in following steps:

1. Add to the completed year of life, the number of Moon's Nakshtra at birth, subtract two from the total, and divide the sum by nine. Ignore the quotient, the remainder number will give the dasha counted from Sun, from the commencement of the annual year in question. The deduction of two from the sum total is done to have the counting of dasha from Sun, eliminating Ashwani & Bharini Nakshtra of Ketu and Venus in the beginning. For example, let us take the birth chart and

annual chart for 41st year in respect of Rajiv Gandhi as given at charts 19 & 20 above.

Completed year is 40 and the number of Nakshtra of Moon at birth, Poorva-falguni is 11.Therefore:

(40+11-2)/ 9 or 49/ 9 or

We get quotient 5 and remainder 4.

Remainder 4 means that the dasha operating at the time of commencement of the year starting from Sun will be of Rahu. The subsequent dasha to follow will be Jupiter, Saturn, Mercury, Ketu, Venus, Sun, Moon, Mars and Rahu.

2. **Duration of the Dasha:** The dasha period of each planet is fixed and is given by number of years allotted to each planet in Vimshotri dasha X3 (360/ 120) Thus in an annual chart, the duration of various periods will be Sun 18 (6x3), Moon 30 (10x3), Mars 21 (7x3), Rahu 54 (18x3), Jupiter 48 (16x3), Saturn 57 (19x3), Mercury 51 (17x3), Ketu 21 (7x3), and Venus 60 (20x3) days respectively. This give a total of 360 days only. When 360 days are taken to represent a year, they represent 360 "solar days", each of which would indicate the movement of Sun by one degree. The duration of such a solar day would be slightly more than our normal day of 24 hours. One should accurately spread the 360 days of the Tajika dashas over 365 days of the year by proportionately increasing the dasha period.

3. **Working out the balance of dasha:** For this purpose, find out the exact Longitude of the Moon at the time of birth. This gives the Nakshtra at the time of birth as well as the extent of Nakshtra traversed by the Moon. The extent of Nakshtra yet to be traversed will give the balance of dasha at the time of Varshpravesh. In example chart 11, the longitude of the Moon at birth is 4-17-8'. The Moon is in Nakshtra Poorva-falguni, which

spread from 4-13-20' to 4-26-40'. This means that in this Nakshtra, Moon has traversed 3-48' and the remaining period to be traversed is 9-32' In sub-para1& 2 above, we see that operating dasha at the commencement of the year is Rahu and the period of Rahu dasha is 54 days. Therefore the balance of dasha will be (54x 9-32')/ 13-20' = 38;61 days or 1month 8.61 (or say9) days. The remaining dasha of Rahu of 15 days will be towards the end of year after dasha of Mars. The dasha periods for the native of chart 11 & 12, for his 41st year starting w.e.f. 20 Aug1984 will be as under:

Mudda Dasha

Dasha	**Duration**		**Ends on**		
	Month	**Days**	**Days**	**Month**	**Year**
Rahu	1	8.61	29	9	1984
Jupiter	1	18	17	11	1984
Saturn	1	27	14	1	1985
Mercury	1	21	5	3	1985
Ketu	0	21	26	3	1985
Venus	2	0	26	5	1985
Sun	O	18	14	6	1985
Moon	1	0	14	7	1985
Mars	0	21	5	8	1985
Rahu	0	15.39	20	8	1985

4. **View of Uttara- Kalamrita:** The author of Uttar-Kalamrita, sage Kalidas, advocates that while calculating Mudda dasha (including balance of dasha) at the commencement of the year, Moon's Nakshtra in annual chart should be taken into account instead of Moon's Nakshtra in birth chart. The first dasha during the year will be that of Moon's Nakshtra lord in the annual chart. In the example chart 12, Moon's Nakshtra lord is Sun.

Hence the order of dashas and their duration as per this system will be Sun-110 days; Moon- 60 days; Mars- 32 days; Mercury- 40 days; Jupiter- 48 days; Venus- 56 days; Saturn- 4 days; Rahu- 5 days; and Lagna- 10 days. This makes a total of 365 days.

Apparently the logic has some substance in it. However, the order and duration of dasha periods seems to be arbitrary without any rationale. It does not take into account Ketu's dasha, though the Moon could well be in one of the Nakshtras of Ketu. Should Ketu then be taken equivalent to Rahu, to Mars or to the dispositor of Ketu. This hypothesis requires further research and testing before it could be considered. Therefore at present it is not in popular use.

5. **Calculation of Sub-periods in Mudda Dasha:** For a closure of timing, after deciding the major periods, one ashould calculate sub-periods. In a given major period or Mahadasha (MD), the first sub-period or Antar dasha (AD) belongs to the same planet. The remaining sub-periods follow in the order of Vimshotri Dasha. The duration of sub-periods in each period is proportionate to each planet's major period and is equal to multiple of dasha periods of major & sub-period lords in days divided by 360. For example the sub-period of Moon in major period of Sun will be 18 x 30/ 360 = 1.5 days or 1day 12 hours.

3. Yogini Mudda Dasha

1. There are eight Yoginis namely Mangla, Pingla, Dhanya, Bhramari, Bhadrika, Ulka, Siddhya and Sankata with Moon, Sun, Jupiter, Mars, Mercury, Saturn, Venus, and Rahu/ Ketu respectively. In a birth chart, these Yoginins have a period of 1 month for Mangla, 2 months for Pingla, 3 months for Dhanya, 4 months for Bhramari, 5 months for Bhadrika, 6 months for Ulka, 7 months Siddhya, and 8 months for Sankata; with a total of 36

months. In an annual chart, Multiply these numbers by a factor 10 to get period of various Yognis. Thus the eight yoginis in an annual chart have periods of 10, 20, 30, 40, 50, 60, 7o, and 80 days respectively with a total of 360 days. The eight yogini dashas alternatively belong to benefics and malefics and give alternatively good and bad periods.

3. **Order of Yogini Dasha:** To find out the first yogini dasha at the beginning of the year, add number of birth Nakshtra of Moon to completed years of native for the chart and a further addition of number 3. Divide the total by 8; forget the quotient, the remainder will denote the the first yogini dasha in the beginning of the year. For example, in the annual chart for 41st year for Rajiv Gandhi (refer chart 19 & 20), the first yogini dasha will be :

   40+11+3/ 8 or 54/ 8 gives quotient 6 and remainder 6

   Thus the first yogini dasha will be sixth in the order i.e. Ulka to be followed by Siddhya, Sankata, Mangla, Pingla, Dhanya, Bhramari, Bhadrika, and Ulka again.

4. **Balance of Yogini Dasha:** Out of the first yogini dasha, it is essential to find out balance of the dasha that is available for operation. For example in the example chart 12, We have seen that the first dasha in the beginning of the year is Ulka, which an operating period of 60 days. Let us calculate how much of it is available at the beginning of the year and how much will be available at the end of the year after dasha of Bhadrika. The formula for it is:

   Total duration of Ulka x untraversed part of Moon’s Nakshtra at birth/ total duration of a Nakshtra i.e. 13-20’ or 800’

   = 60 x 9-32’/ 13-20’ or 60x 572/ 800 = 42.9 days say 43 days

The balance period of Ulka dasha (60-43) 17 days will be at the end of the year after Bhadrika dasha.

4. *Patyayini* Dasha

1. This is pure Tajika dasha and differs basically from the other dashas mentioned earlier. The Vimshotri Mudda and yogini dasha are based on Moon's Nakshtra, where as this dasha depends on longitudes of planets in a chart. The seven planets from Sun to Saturn and lagna participate in this system, but they do not follow a fixed pattern/ order. There order of operation depends on their longitudes, which will be different in different charts. This dasha system does not recognize Rahu & Ketu, while it includes dasha of lagna. Therefore it is important to determine the strength of lagna as well as its lord.

2. ***Krishamshas:*** The longitudes of the seven planets and rising degree of lagna at *Varshpravesh*/ Prashna is noted down in degree, minutes (and seconds if needed). These degrees and minutes of various planets and lagna are tabulated in ascending order and are called *Krishamshas.* In case degrees and minutes happen to be identical, the help of seconds is taken to decide the ascending position. The ascending order of the *Krishamshas* decides the order of operational periods in the *Patyayini* dasha system. In the example chart 14, the *Krishamshas* are tabulated in ascending order as under:

The Krishamshas in ascending order in annual chart 20

Planets	Sun	Mar	Asc	Jup	Mon	Sat	Mer	Ven
Krishamsha	3-50'	7-42'	9-26'	9-38'	9-40'	17-13'	18-20'	21-45'

3. ***Patyamshas:*** As a first step, the minute component of the degrees of planets are converted into decimal. For example, Sun's degrees will become 3.83 and Mars

7.7 and so on. The dasha lord with the minimum *Krishamsha* has the same *Patyamsha*. Thus in the above example, Sun's *Patyamsha* will be 3.83 only.

To find out the *Payamsha* of next planet/ dasha lord Mars, in the dasha order, deduct the *Krishamsha* of the preceding planet (Sun) from the *Krishamsha* of the planet concerned (Mars). Thus the *Patyamsha* value of the Mars in the example chart 12 will be 7.7- 3.83= 3.87.

The next dasha in order will be of Ascendant, whose *Patyamsha* will be determined by deducting Mars' *Krishamsha* from those of the ascendant i.e. 9.43- 7.7 = 1.73. Thus by successive deducting *Krishamsha* of one dasha lord from those of the next higher in order, we get the *Patyamsha* of all the eight dasha lords. When the *Patyamshas* of all the eight dasha lords are totaled, it is equal to the *Krishamsha* of the last dasha lord or the dasha lord with the highest *Krishamsha* value.

The *Patyamshas* in the example chart 12

Dasha lords	**Sun**	**Mar**	**Asc**	**Jup**	**Mon**	**Sat**	**Mer**	**Ven**
Krishamsha	3.83	7.7	9.43	9.63	9.66	17.21	18.33	21.75
Patyamsha	3.83	3.87	1.73	0.20	0.03	7.55	1.12	3.42

4. **Calculating Duration of the Dashas:** The highest value of Krishamsha is equivalent to one year (365 days). The patyamshas represents the proportional period of time i.e. the Patyayini dasha for various dasha lords. The Patyayini dasha of any lord is determined by the formula:

   Payamsha of the dasha lord x 365/ Highest value of Krishamsha.

   Thus Patyayini dasha of Sun in the example chart 12 will be:

   3.83 x 365 / 21.75 = 64.27 days

In the example chart, Patyayini dasha of various lords will be:

Dasha Lords	**Duration In days**	**Period ends on**		
		Days	**Month**	**Year**
Sun	64.29	23	10	1984
Mars	64.93	27	12	1984
Ascendant	29.03	25	1	1985
Jupiter	3.36	28	1	1985
Moon	0.52	29	1	1985
Saturn	126.69	5	6	1985
Mercury	18.80	23	6	1985
Venus	57.38	20	8	1985

5. **Calculation of Sub-Periods/ Antar-dashas:** For finer and more accurate timings, it is desirable to calculate sub-periods with in each maor Dasha (MD). The formula for calculating sub-periods (or AD) within a major period is:

   (Dasha duration of MD lord X Dasha duration of AD lord)/ 365 days

   For example, in example chart 12, the AD of various lords within MD of Sun (64.29 days) rounded off to nearest hour will be as under:

   AD of Sun = (64.29 X 64.29) / 365 = 11d. 8h.

   AD of Mars = (64.29 X64.93) / 365 = 11d. 10h.

   AD of lagna = (64.29 X 29.03) / 365 = 5d. 2h.

   AD of Jupiter= (64.29 X 3.36) / 365 = 0d. 14h.

   AD of Moon = (64.29 X 0.52) / 365 = 0d. 2h.

   AD of Saturn = (64.29 X 126.69) / 365 = 22d. 8h.

   AD of Mercury= (64.29 X 18.8) / 365 = 3d. 7h.

   AD of Venus = (64.29 X 57.38) / 365 = 10d. 2h.

5. Dasha Results

1. **General**: Before going deep into the results, following factors be born in mind:

   i) Study and analyze the planetary configuration in birth chart as well as in annual / Prashna chart.

   ii) Analyze the position of dasha/ Antar-dasha lords in both the charts with respect to their position and influence on them.

   iii) The disposition of dasha lord should be studied in respect of its strength as per Panchvargiya Bala, the sign & house where it is posited and the association & aspect on it. A lord on a 20 point scale, with Panch- Vargiya Bala of 15 or above is considered strong: with a Bala between 10 to 15 as medium: between 5 to 10 weak; and below 5 as Nirbala.

2. **Lagna:** A strong lagna indicates a positive year or fulfillment of desires. It endows the native with all favours, honours, wealth, and rise in life & profession. A lagna with medium strength, bestows native what his deserves according to his position & stature, and service under persons of undesirable nature. A weak lagna disturbs the native from home, causes mental agony, loss of wealth & intelligence, physical ailments, quarrels, and failure of desires/ Prashna.

3. **Sun:** With strength brings name, fame, honour, religious fervor and respect all around. If of medium strength reduces the impact of Sun to a certain extent depending on status and conditions in life. Native at best may be honoured at a local level. A weak Sun, during his dasha, causes injuries, diseases, fear from enemies and government, unhappiness & tension, and controversies & misunderstanding with family members etc. The Sun gives good results when placed in 3, 6, 10 & 11th houses even if not so strong.

4. **Moon:** A strong Moon in its dasha, brings all kinds of prosperity, name. fame, popularity, domestic happiness, acquisition of property, clothes & pearls and fulfillment of desires. Moon of medium strength provides reduced prosperity, comforts & gains from business & friends, birth of a female child, and increase in religious activities. A weak Moon makes one suffer phlegmatic / water-borne diseases, depression, enmity with friends and loss of wealth. The Moon gives good results in all houses except in houses 6, 8 & 12. A full Moon or the Moon in 4th house gives auspicious results

5. **Mars:** A strong Mars gives new appointments, leadership, victory over enemies, conflicts & in competitions, various types of gains and increase in siblings. Mars with medium strength provides wealth deserving to his status & efforts/ energy put in, but may suffer from bilious diseases. A weak Mars causes troubles from enemies, accidents, surgical operations, and other evils. Mars in own/ exaltation sign brings prosperity, good health and wealth. It gives good results in houses 3, 6 & 11.

6. **Mercury:** A strong Mercury, during its dasha, creates improvement in intellectual & recreational activities, company good & noble friends, and additional knowledge/ talents in arts, science, mathematics & religious matters. With a medium strength, it gives wealth & name through good friends and literary activities. A dasha of weak Mercury, gives loss of name & fame, quarrels with relatives & friends, depression & fear complex, wandering nature and wind & Phlegm ailments. Mercury with even a moderate strength gives good results. Even in houses 6, 8 0r 12, it is not to afraid of if not further afflicted.

7. **Jupiter:** A strong Jupiter dasha destroys the enemies, brings respect & recognition from intelligentsia & state, gain of health, wealth, happiness, birth of a child, and

freedom from diseases & problems. If of medium strength, it would give friendship with higher ups, name, fame wealth and desired objective without much strain. A weak Jupiter causes problems of ear, tumour, diabetes, cancer, and penury, detachment from worldly affairs etc.

8. **Venus:** While with strength, it brings happiness, prosperity, comforts & satisfaction of all types, marriage, birth of a child etc; Venus of medium strength, provide earning from trade & agriculture, and other worldly pleasures. A weak Venus would make the native indulge in adultery, quarrel with wife & family members, mentally disturbed acts, bringing all sorts of difficulties in life & with spouse, and reside in distant land.

9. Saturn: A strong Saturn, in its dasha, brings happiness, earning & wealth through hard work & through outsiders, agricultural land, factories, and acquaintances with people of other communities. Saturn with medium strength gives wealth through insignificant undertakings, leadership among low people, financial problems and windy troubles. A weak Saturn gives great sufferings, penury, mental unrest, disappointments and weak health.

Part- 2

Annual Horoscopy

Chapter 08

Salient Features

1. Introduction

There are different kinds of systems of prediction like Numerology, Palmistry, Astrology etc. Each system has its own rules for giving predictions. Every system has its own advantages and its own limitations. Among all the systems, Indian system of prediction is accurate and sophisticated because of its deep analysis methods.

The *Varshphal* or annual horoscopy as it is called, is one of the numbers of technique of Vedic astrology employed to decipher the occurrence of future events. While the Parashari system, which is more prevalent, is much more ancient, the Varshaphala in its present form is of relatively more recent origin. It is sometimes called progressed horoscope also. The Varshphal or annual horoscope for any native is defined as the horoscope cast for a particular year at the moment when Sun attains the identical degree of longitude which it had at the time of native's birth. Thus it is a solar based horoscope. The annual horoscopy was originated in the king's court or Durbar, as an off shoot of the Parashari system to provide spontaneous and quick answers to the usual problems of the kings, like enemies, conquests, prosperity, health and succession etc. As the kingship gradually waned, it eventually shrank into the family tradition.

The methodology for casting a Varshphal though makes a definite departure, but the houses (*Bhavas*), signs and planets are having the same significations as they have in

the Parashari system. The chart is constructed and the special principles of Varshaphala employed to forecast events. The annual horoscopy differs from the rest in the fact that it picks up one particular year of a native's life and examines it in more minute details. Varshaphala is thus capable of providing a magnified view of one particular year of a native's life, from one birthday to the next. The usual horoscope is generally cast for the time of birth of a native. Varshaphala is thus capable of providing a magnified view of one particular year of a native's life, from one birthday to the next. The usual horoscope is generally cast for the time of birth of a native. The Varshaphala, however, is solar-based. In other words, it is the position of the Sun that is of significance here. The solar year for a native begins every time the Sun returns to the same longitude as it bad at the time of the native's birth. Between this time and the next solar return is the period covered by one annual chart or the Varsha-Kundali. The time of solar return is technically called Varshapravesha, which literally means entry of the year. A Varsha-Kundali is a chart constructed for the Varshapravesha determined for a particular ear of life. Such an annual chart is meant to be constructed for every year, and examined in details in order to derive maximum benefit from astrological foresight.

The significance of Varshphal lies in the fact that it minutely examines the dynamic configuration of planets in a particular year with a view to see whether the events promised in the birth chart are going to materialise during the year as per dasha system. The old Vedic knowledge as contained in classics was complete in themselves to answer yearly predictions as per dasha, *Bhukti* and *Antra* system of Parashar. However on the basis of Birth chart, it is difficult to be precise about the occurrence of an event because the planets govern comparatively long periods of life and the events occur in the dasha (periods) of the concerning planets. A long and tedious mathematical procedure is

required to be precise. If there is even a minute error in recording the exact birth time of the native, it gets magnified as we move to *Sookshma* dashas resulting in erroneous predictions. Hence the system of annual charts was evolved. The Prashna or Horary is closely related to annual charts as it appears to have a similar origin and utility. As it stands today, both annual charts and Prashna system base their predictions to a large extent as per *Tajika Shastra.* The Tajika system is well integrated by Vedic astrologers, while dealing with Varshphal, despite its being western originated. The salient points of Tajika system have been explained in the previous chapter.

2. The annual horoscopy as based on Tajika system has certain salient features, which makes it distinct. These may be described in brief as under:

  1. **Duration:** A Varshphal or annual chart is applicable to a specific period of one year only. It extends from one solar return to the next, thus covering one solar year. For any other year of life, another annual chart has to be cast.

  2. **Relation with Birth Chart:** A Varshphal or annual chart is a derived or progressed horoscope from the birth chart. A Varshphal is basically a chart showing transit of various planets at the exact time of solar return. This position holds sway over occurrence of events for the next one year. Therefore, it can neither be prepared nor interpreted independently of the Birth Chart. It is essential to analyze the Birth chart thoroughly before proceeding to analyze the annual chart. **What is not promised in the Birth chart is not likely to materialize whether or not the annual chart indicates it.** An annual chart provides a magnified view of one particular year and put across more clearly and in more minute details what is promised as per Birth chart in that particular year. Thus

an annual chart is basically a complementary, supplementary or confirmatory to the Birth chart of the native, but still subordinate to it.

3. **A transit chart:** the annual chart is basically a transit chart. What is considered here is the transit of various planets at the exact moment of solar return. This moment of solar return is highly significant. The position of various planets at this moment of time holds sway over events for the next one year.

4. ***Varsha-pravesh* (Solar return):** An annual chart or Varshphal is basically solar based. Sun's longitude at birth of the native forms the basis of an annual chart and hence the Sun retains the same position in the annual chart as it was in the birth chart. The solar year for a native begins every time the Sun returns to the same longitude as it had at the time of the native's birth. The time of solar return is called *Varsha-pravesh*, which literally means "entry of the year". A Varshphal or annual chart is a chart prepared with the *Varsha-pravesh* determined for a particular year of life. Such a chart is meant to be prepared for every year and examined in details to derive maximum benefit from astrological point of view.

5. **Muntha:** A connection is recognized between an annual chart and birth chart of a native through a mathematical point known as Muntha. It is a sensitive and normally auspicious point in an annual chart. Muntha is like a shadowy planet, which adopts the qualities of the sign in which it is posited. The position of Muntha in an annual chart and the planets aspecting or associated with it, as also its sign lord, are all important in influencing the events during the year for which the annual chart is being considered.

6. **Lagna:** The lagna or ascendant in the annual chart is one of the houses of the birth chart of the native as

well. Most of the results of the annual chart during the year will reveal the results signified by that house in the birth chart. The disposition of birth lagna & its lord in the annual chart is also very significant as it also influences the events occurring during the year. Moreover lord of lagna of the annual chart and of the birth chart are also one of the claimants for the post of the lord of the year.

7. **Lord of the Year:** It is also called the *Varshesha or Varsheshwara.* One of the seven planets (from Sun to Saturn, excluding Rahu & Ketu) is supposed to hold the rulership over the entire year. The events of the year are significantly influenced by the strength and disposition of this lord. While delineating an annual chart, the lord of the year plays an important role. The determination of this lord involves an elaborate method, which is typical of annual horoscopy.

8. **Sex of the Planets:** Like Parashari, there are no eunuch planets in Tajika system of annual horoscopy. Both eunuch planets- Mercury & Saturn, of Parashari are treated as female planets here. The male planets (Sun, Mars, & Jupiter) are strong during day and in odd signs, while female planets (Moon, Mercury, Venus & Saturn) are strong during night and in even signs.

9. Aspects, Yogas, Dashas, Strength of planets, Sahams and *Tripataki* Chakra have already been discussed in previous chapter on "Tajika Shastra". However our understanding and application of some of the principles of these features needs further research before we get consistent and infallible results.

3. Karaka/ Significator

1. Generally speaking, the characteristics and strength/ weakness of various houses (or Bhavas), Signs and planets are the same as given in Parashari system.

However in annual horoscopy or Prashna, the Karakas for various elements play a very important role in predictive astrology. In Parashari system, emphasis is given to the lordship of the houses, but in horary & annual horoscopy, emphasis is given to the significations of the planets. Every house and planet represents or signifies various elements. A planet signifies both corporal (living relations) as well as non-corporal elements. The planets are called Karakas of the elements/ matters they signify. Then there are planets who signify certain matters with respect to certain houses/ Bhavas only and their *Karakatwa* is relevant to these houses only.

2. Principles of judging Karaka's effects in a nutshell are as under:

   a) The positioning / aspect of a house lord in its own house, adds strength to it. The Karaka positioned in the relevant house may be bad, but its aspect t it always adds dignity to the concerned house.
) When a Karaka is in the 1

   h house, its significations prosper, but lordshi of the planet suffers heavily. e.g. Jupiter in the 2^{th} house gives prosperity to the houses (2, 5, 9 11) to whom he is a Karaka, but adversely affects the two houses (Sagittarius & Pisces) of his lordship. Thus one is fortunate in respect of that house whose Karaka is in 12^{th} from the lagna.

   c) ***Karako Bhavanashaya:*** Significations of any house consist of two parts- corporal and non-corporal. A karaka in his own house afflicts the corporal part only e.g. Mars in 3^{rd} house afflicts younger siblings, Jupiter in 5^{th} afflicts children and Sun in 9^{th} afflicts father. But non-corporal part remains unaffected such as courage in 3^{rd} house,

wisdom in 5th and spirituality in 9th house. The affliction by the Karaka as mentioned above is considerably minimised, if this karaka establishes some relationship with the house lord.

d) The conjunction of a house lord and the Karaka in a *Trika* house (6, 8, & 12) is bad, but their occupation of Kendra/ Trikone house, gets vitality for good if not subjected to *Paapkartari* Yoga.

e) The Karaka becomes ineffective in a house, if it is conjunct with a malefic.

3. The planets represent various corporal matters in houses mentioned against each as under:

    1. Sun- Father in 9th, boss in 10th and paternal uncle in 11th house.
    2. Moon- Mother in 4th house
    3. Mars- Younger siblings in 3rd & step-mother in 6th house.
    4. Mercury- Adopted son in 5th, Maternal uncle in 6th, business partner in 7th and friends in 11th.
    5. Jupiter- Father-in law in 3rd, Son (1st son in 5th, 2nd in 7th & 3rd in 9th house), Husband in 7th, Guru in 9th and elder sibling in 11th house.
    6. Venus- Wife in 7th house.
    7. Saturn - Servants in 3rd house.
    8. Rahu- Paternal grandfather in 5th house.
    9. Ketu- Maternal grandfather in 12th house.

4. The list of non-corporal items/ element and events is unlimited. However a suggested short list is below for reference:

Element	**Bhava**	**Karaka**	**Element**	**Bhava**	**Karaka**
Accident	8	Mar, Rah	Accountancy	3	Mercury
Acting	5, 7	Venus	Adopted Son	5,7	Mercury
Administration	10	Sun	Advertising	Gemini, Pisces	Venus
Astrology	4, 8	Mer, Jup	Barrenness	5	Sun
Body	1,8	Moon	C.A.	Virgo	Sun
Charity	10,12	Mer, Jup	Children	5,7,9	Jupiter,
Comforts	4	Jup, Ven	Competition	5,6	Mar, Mer
Confinement	12	Sat, Rah	Conveyance	4	Venus
Dance	5	Venus	Death/longevity	2,7,8,3	Saturn
Debt	6,12	Saturn	Disease/illness	6,8	Saturn
Dream	3,12	Rahu	Ear trouble	3,11	Jupiter
Education	4,5	Mer, Jup	Enemy	6	Mars
Eye (right)	2	Sun	Eye sight	2,12	Venus
Face	2	Moon	Fame	1,10	Sun,Mon
Family	2	Jup, Ven	Fashion	Taurus, Libra	Venus
Food	2	Moon	Foreign journey	9,12	Jup, ah
Fortune/luck	9	Jupiter	Gains	11	Jupiter
Govt favour	9, 10	Sun	Govt Revenue	8,11	Jupiter
Hair(good)	1,11	Venus	Health (Gen)	1	Sun
Heart	4,5	Sun, Leo	Hearing	3,11	Jupiter
Honour	1,10	Sun	House constr	4	Mars
House- old	4	Saturn	Husband	7	Jupiter
Impotency	7	Mer, Sat	Infancy		Moon
Intelligence	5	Mercury	Investments	5	Jupiter
Jail	12	Rahu	Lands	4	Saturn
Legal Education	4,9	Jupiter	Living abroad	7,12	Rahu
Living abroad	7,12	Rahu	Litigation	6	Mars
Livelihood	10	Saturn	Love affairs	5	Ven,Rah
Masses	4	Mon, Sat	Material desires	12	Venus
Menstrual cycle	7	Mon, Sat	Miseries	6, 8	Saturn
Medicine, Surgery, Doctor	6,12	Moon, Mar, Sun	Moksha	12	Ket, Jup

Nerves		Mercury	Occult science	8,Scorp	Mer,Jup
Neighbour	3	Mars	Paternal Property	8,9	Sun, Sat
Pilgrimage	9	Jupiter	Property	4	Mar, Sat
Power/ position	1,10	Sun	Research	8	Sat, Jup
Self-respect	1	Sun	Service	6	Sat, Mer
Sex	7, 8	Ven, Mar	Sin	8	Sat, Mar
Skin beauty	1, 8	Sun, Ven	Sleep	12	Venus
Sorrow	8, 12	Saturn	Speech	2	Mercury
Stamina/ courage	3	Mars	Teeth	2	Rahu
Throat	3	Mercury	Vehicles	4, 7	Venus
Vigour/ vitality	1	Sun	Violence	3	Mars
War	7	Mars	Wealth	2,11	Jupiter
Writers/ journalist	3	Mercury			

4. Conclusion

It may be stated that the Varshaphala provides a magnified and closer view of events pertaining to a given year of life of the native. It gives excellent results when integrated with a proper study of the birth chart. Years of practical experience on predictions on Varshaphala/ annual horoscopy have shown that it is basically an offshoot of Parashari system. While delineating annual charts, basic Parashari principles cannot be ignored and have to be followed for correct predictions. The knowledge of the basics of the Parashari system thus becomes essential in order to understand and apply Tajika system for the annual horoscopy. However it must simultaneously be admitted that application of Tajika system has provided a supplementary/ confirmatory role in making predictions in annual horoscopy. Therefore most of the Vedic astrologers follow a comprehensive combined approach while analyzing annual chart.

Chapter 09

Basic Considerations

1. It has widely accepted that a knowledge of the basics of the Parashari system is essential to understand and apply Tajika system for annual horoscopy. The Tajika system is basically an extension of Parashari system. The Tajika resembles the Parashari system in numerous ways. The casting of horoscope & divisional charts, and the significations of houses, signs, Nakshtras & planets are the same as in Parashari system. While discussing the introduction to Tajika, we have given the common ground between Tajika and Parashari as far as signs are concerned. We will now discuss the basics of houses, planets and Nakshtras which are same in Tajika and Parashari as far as annual horoscopy is concerned.

2. **Styles of Horoscope;** In India, various styles of horoscope are in vogue, but most common among them are the two-North Indian style & South Indian style, both having 12 houses each. The lagna or ascendant is the first house (Bhava) and the other houses follow in succession from North to West direction in the North Indian chart and from North to East in the South Indian charts. In the North Indian charts, four Kendras are bigger in size in oblique square shape with balance eight houses smaller in size in triangular shape; whereas in the South Indian charts all the 12 houses are of square shape around a vacant hollow square. In the South Indian charts, signs are fixed in a clockwise order, so there is no need to write the number of signs in houses; but it is necessary to write the number of signs invariably in each house which are fixed in number in anti-clockwise pattern in North Indian charts.

Houses

3. **Extent of houses:** The zodiac is divided into 12 houses and each house extends over more or less 30 degrees, but not exactly so. The lagna is longitude of point of intersection of the ecliptic path with eastern horizon of the place. It is the mid-point of the first house. The Medium Coeli (M.C.) is longitude of the point of intersection of the ecliptic of the given time with the meridian of the place and is the mid-point of the 10th house. If we add six signs to the longitude of the lagna, it gives the mid-point of the 7th house and adding six signs to longitude of M.C. gives mid-point of 4th house (However some astrologers are of the opinion that lagna or M.C. is the starting point of the first and 10th house respectively). The mid-points of other houses are obtained by proportional measurements. **The difference between a house and a Bhava is that whereas each house has a fixed extent of 30 degrees, the extent of a Bhava may be slightly more or less depending on the meridian & ascension and their boundaries will not exactly tally.** However for ease of calculations, the two terms are normally considered similar.

4. **General Analysis of a House:** The factors that influence the analysis of a house are the placing of planets in a house in the middle or at *Sandhi*, their nature & characteristics, the signs they occupy, state of exaltation/ debilitation, the combustion or retrogression, their aspects and the kind of yogas they form in the annual chart. The analysis of any annual chart deeply intermingles with that of the birth chart. Following factors need frequent attention:

    1. Each house of any birth/ annual chart must be analyzed first individually and then jointly with other houses.
    2. Placement of birth lagna & Lagnesh in the annual chart.
    3. The signs occupied by various planets in the birth chart and in the annual chart.

4. Location of Muntha and the Muntha lord in relation to lagna in the birth as well as in the annual chart.

5. Recurrence of birth lagna as the lagna of annual chart as well, also called as *Dwi-Janam* Year is generally not good.

6. The yoga and the Sahams in the birth as well in the annual chart.

7. A planet strong in birth chart, but weak in annual chart, would fail to deliver results promised in the birth chart.

5. Most Effective Point (MEP) of a house: The rising degree of lagna is the most effective point for all the houses. Any planet placed within a degree or two on either side of it in any house would influence the significations of the house in a very pronounced manner according to its functional nature. For example, if 23 degree rises in Sagittarius lagna and Moon is placed at 24 degrees in the 3rd house in Aquarius (ruled by Saturn), it becomes the most effective point of the 3rd house. This Moon is a functional malefic (being 8th lord) is at the MEP of the 3rd house. It will not only mar the initiative of the native, but during sub-periods of Moon & Saturn, it will not allow any initiative of the native to succeed. The aspect of Moon on the MEP of the 9th house would also cause obstructions in the significations of the 9th house during sub-periods of Moon and of 9th lord Sun. In such a case, if the Sun is well placed and strong, the adverse impact of Moon would become mild. Now suppose 3rd lord Saturn is weak and badly placed, the impact of Moon on 3rd house significations during sub-periods of Moon & Saturn would be quite grave. However if the planet in the MEP is a functional benefic, during sub-periods of its and its dispositor, the results would be very fruitful.

6. Strength of a House/ Bhava: A house/ Bhava becomes strong, its significations flourish and it gives favourable results, if –

1. The house lord occupies/ aspects his own house.
2. The house is occupied/ aspected by a benefics only or is in *Shubhkartari.*
3. The house lord is in exaltation, Mooltrikone or own sign.
4. The house lord is conjunct, aspected or is in *Shubhkartari.*
5. The house lord is posited in a Kendra or trikone house in strength.
6. The house lord is in 3rd, 5th, 9th, or 11th from it.
7. The dispositor of house lord is in exaltation, Mooltrikone or own sign.
8. The house is occupied by a planet in its exaltation, Mooltrikone or own sign.

A house/ Bhava becomes weak or may be destroyed and gives unfavourable results if the house has the opposite traits. When both benefic and malefic influences operate on a house, mixed results are indicated.

7. Significations of Houses: The 12 houses have reference to all relations and events during the journey of the soul from the cradle to the grave. A house exihibits its significations through its significator, sign posited in it, its lord. While analysing a house, we should also consider its position with respect to Karya Bhava, Karaka of event and Moon as well. The most effective point of a house is called its **Cusp** which is identical with the longitude of lagna sans sign. The lord of Nakshtra wherein this point lies is called the **Cuspal lord.** The house draws its strength from the strength of Cuspal lord. *Uttar Kalamrita* by Kalidas, gives in detail the general significations of each house. However the major significations of each house are as under:

1st House: It is also called lagna or Ascendant or *Tanu Bhava* and its lord lagnesh. It is the most important house

as it is a Kendra as well as Trikone. It generally represents body, general health & character, appearance, personality, complexion, longevity, head, the present (time), details about the birth, the beginning, queries. The general karaka of this house is Sun and Jupiter & Mercury are Dig Bali here.

2nd House: It is also called *Dhan or Kutumb Bhava*. It signifies riches, bank-position, wealth- self earned & accumulated, gems, gains & losses, possessions, trade in domestic/ house hold items, family, second marriage, in-laws, education in family trade/ vocation, food, right eye, face, nose, oral cavity, cheeks, chin, teeth, tongue, nails, speech, memory, eloquence, music- hymns & lores, clothes, horses etc. Jupiter is the general karaka of this house. However Sun signifies right eye; Venus signifies vision in right eye, ornaments & facial lustre; Mercury signifies speech & music; and Rahu signifies teeth.

3rd House: It is also called *Sahaj or Parakrama Bhava.* It signifies younger siblings, close relations, neighbours, father-in-law, servants, labourers, courage, valour, patriotism, longevity, entrepreneurship, perverse intellect, wicked intentions, rumours, accounting, mathematics, correspondence, negotiation, signing contracts & agreements, journalism, publication, books & book-shops, short journeys, communication & means there of, army, hills, hobbies, mental inclination and inclination to study, throat, collar bone, right shoulder, right arm, right ear, nervous system and thyroid gland. Mars is the general karaka of the house. However Saturn signifies miseries & longevity and Mercury neighbour, means of communications & accounting.

4th house: It is also called *Sukh or Matru Bhava.* It denotes mother, home, happiness, mind, emotions, feelings, medicine, nurse, nursing homes, milk, milk giving animals, water, blood & affection (signified by Moon), education, learning & intellect (signified by Mercury), vehicles,

fragrance, clothes & comforts of all types (signified by Venus), house & ancestral property (Signified by Mars) and farm land, crop & agricultural equipments (signified by Saturn). It also signifies wells, gardens, orchards, antiques, monuments, private & secret affairs, false allegations, taking/ giving rent/ lease, tenant, and among body parts- heart, breast, chest, lung, thoracic region. Moon is the general Karaka of the house.

5th House: It is also called *Putra or Poorva Punya Bhava.* It signifies children, pregnancy, fertility/ sterility, first conception, abortion/ miscarriage, all legal/ illegal amusements, all games/ sports including racing, cards, betting, shares, speculation, cinema, music, dance, drama, artistic talents, recreations, pleasures, lady love, love affairs, romance before/ after marriage, rape, adultery, wisdom, genius, creative faculties, discretion, resourcefulness, foresight, *Poorva punya, mantra,* spiritual practice, knowledge of scriptures, enormous riches, ministers, royalty as well as fall from position, humility, poems/ literary works, body parts- heart, liver and upper abdomen. Jupiter is the main Karaka of the house, but Mercury signifies intellect, unearned income & artistic talents.

6th House: It is also called *Trika, Ripu or Rog Bhava.* It denotes diseases, sorrow, worry, debt, theft, calamity, service, servants, punishments, misfortune & bad luck and vices (signified by Saturn), enemies, hurdles, conflicts, wounds, injuries & swellings, litigations, competitions, and accidents (signified by Mars), maternal cousins & uncles, pets, borrowings, and step-mother (signified by Mercury). It also signifies six enemies oh humanity-*Kama* (lust), *Krodha* (anger), *Lobha* (greed), *Moha* (infatuation), *Ahankara* (arrogance) & *Eersha* (jealousy) and public health, sanitation, mental agony/ torture and body parts- large intestines, urinary tract, anus, waist & navel region. This house gives *Upachaya* (auspicious) effects when aspected by benefics only, otherwise it is an evil house.

7th House: It is also called *Kalatra* (spouse), *Kama* (desires) and *Mrityu Bhava*. It is weakest among the Kendra houses. It denotes spouse, marriage, married life, cohabitation, bedrooms, ladies' apartments, diplomacy & commercial vehicles (signified by Venus), sex vigour, victory over enemies, and *Kuja Dosh* (signified by Mars). It also signifies business-partner, competitor in any shape, foreign travels/ settlement, adopted son, second child, desires, death, and body parts- pelvis, lower abdomen, female procreative organs. Saturn is *Digbali* here but Saturn & Mercury are not good for marriage & married life. Jupiter & Moon gives good results.

8th House: It is also called *Randhra, Trika or Ayur Bhava.* It has a direct bearing on one's longevity & sub-conscious mind and signifies time, place, mode & cause of death, total destruction, scandals, chronic & fatal diseases, drowning, fire & vehicle accidents, loss of limbs, inheritance, will, insurance & other unearned/ delayed income, punishment from state, all types of difficulties/ obstructions, worries, discontinuity, interruption, worries, defeat, humiliation, mutual conjugal adjustment, accusation & intrigues, occult science, research scientific studies, underground activities and wealth including mining & petrol, wealth of spouse, powers to manipulate others, wickedness, and drugs etc. Saturn is main Karaka for longevity, sorrows, difficulties & death.

9th House: It is also called *Bhagya, Dharma or Trikone Bhava*. It signifies father, guru (preceptor), gods, pilgrimage, virtuous deeds, super-conscious mind, long distance/ foreign travel, charity, devotion/ respect of elders, saints & gods, grand-son, 3rd child, higher education, meta-physical studies, law, philosophy, intuition, research & discoveries, spiritual life & attainments, sudden prosperity & wealth and body parts- hips, thighs & left ventricle. Jupiter is the main Karaka for this house, but Sun signifies father.

10th House: It is the most important Kendra and is called Bhava of Karma, & vocation. It is the house of profession, career, business or any means of earning livelihood. It signifies honour, status, rank, authority, eminence, popularity, meritorious deeds, recognition from superiors & rulers, name, fame, promotion, self respect, fixity of purpose, trade preferment and body parts- knees, patellae, & back-bone. Mercury is karaka for trade, Sun for power & position, Jupiter for fortune & big business, and Saturn for service, livelihood & mass popularity.

11th House: It is also called house of gains & fulfilment of desires. It signifies elder siblings, friends, gains, income, acquisitions & fulfilment of desires of all types, and among body parts- ankles, left leg & ears. Jupiter is the general karaka for this House.

12th House: It is also called *Trika & Vyaya Bhava*. It signifies expenditure/ loss- physical, emotional, financial, or of position, confinement, hospitalisation, nursing homes, jails, imprisonments, seclusion, every kind of grief, mental anguish, misery, sedition, suicide, assassination, secret enemies/ plot, treachery, loss of marriage & children, bed-pleasures, foreign countries & residence there, life in ashram, renunciation, Moksha, disturbed sleep, dreams, sub-conscious mind, and body parts- feet & left eye. The main significator is Saturn, but Mars (confinement), Venus (material desires & luxuries), Jupiter (knowledge), Ketu (Moksha) and Rahu (foreign travel) also matters.

Planets

8. The Vedic astrology makes use of nine planets/ *Grahas* – The Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu & Ketu, for all purposes of a native's life. Out of these only middle five are real planets, The Sun is a star and Moon a satellite of earth and both are treated as luminaries. Rahu & Ketu are shadowy planets having no material existence,

but only two sensitive points of intersection of orbits of the Moon and the earth. However in Vedic astrology all nine are treated as planets. It is these nine planets, moving in the 12 signs of the zodiac, equivalent to 12 houses in a horoscope, that determine all the events, good or bad, occurring in a native's life. The eight directions are ruled by the planets as follows: East-Sun; SE- Venus; South-Mars; SW- Rahu; West- Saturn; NW- Moon; North- Mercury; NE-Jupiter.

9. A planet exercises its influence as per its lordship and strength. Rahu & Ketu do not own any sign/ house. The Sun & Moon have lordship over one sign/ house each, the rest own two signs/ houses each. The planets are subservient to the sign rising in the lagna. Different planets behave differently for different lagnas**,** making a lagna functionally benefic or malefic. In Parashari system, Lords of the year, month and day are simple. Lord of *Chaitra Shukla Pratipada,* the first day of the Vedic year is lord of the year and is strong for the whole year. Lord of *Shukla pratipada* of each month gains importance and strength for the full month. Lord of each weekday is important and strong during the concerned day. However in annual horoscopy, the system of calculating **lord** of the year or of the month is typically different and these lords exercises much more power & influences as will be brought in subsequent chapters.

10. There are various means to assess the strength of a planet. A planet is strong when in its sign of exaltation or Mooltrikone, and weak in its sign of debilitation or detrimental sign. Any planet is strong when closure to the cusp of the house and weak when closure to *Sandhi/* boundary of the houses. Planets when too near the Sun lose their vitality and are said to be combust. Also during their cyclic movement, when seen from the earth, sometimes the planets appear to be moving in a backward direction; such planets are called retrograde planets. The Sun & Moon

are never retrograde, while Rahu & Ketu are always retrograde. Both combust as well as retrograde planets are considered weak and harmful in Parashari as well as in Tajika. In Parashari, the strength of a planet is assessed as per *Shadbala* or *Dwadas-vargiya Bala*; while in Tajika, the strength of a planet is calculated as per *Harsha Bala* or *Panch-vargiya Bala.* (the different Balas have been explained in the chapter on Tajika Shastra).

11. Significator/ Karaka: In Tajika, be it horary or Annual horoscopy, a planet becomes distinguished and influence persons or events as a significator/ Karaka. The significator is a planet which is held to signify a person, an object, or an event as the case may be. It is of utmost importance that the significator is well placed, well aspected and strong. If the significator is afflicted, its positive indications turn into negative ones. The house wise delineations of these significators will be dealt separately in a subsequent chapter. However an illustrative list of combination of events with houses & Karakas are given in the chapter on "Salient features".

Nakshtras

12. The zodiac is divided into 27 Nakshtras or constellations, each having an extent of 13degrees & 20 minutes. Each Nakshtra may be further divided into four equal parts of 3degrees & 20minutes each, and called the *Padas, Charans* or quarters. Since there are 12 signs in the zodiac, each sign consists of two and a quarter Nakshtras or 9 Nakshtra *Padas*. The order of rulers of the first nine Nakshtras is Ketu, Venus, Sun, Moon, Mars, Rahu, Jupiter, Saturn and Mercury. This order repeats in the next group of nine Nakshtras, and again in the last group of nine Nakshtras. The fiery signs- Aries, Leo & Sagittarius, have same set of Nakshtras i.e. Ketu (4Padas), Venus (4Padas) and of Sun (1Pada). The earthy signs- Taurus, Virgo & Capricorn, have next set of Nakshtras i.e. Sun (3 Padas), Moon (4Padas)

and of Mars (2Padas). Similarly airy signs- Gemini, Libra & Aquarius, have next set of Nakshtras i.e. Mars (2Padas), Rahu (4Padas), and of Jupiter (3Padas); and Watery signs- Cancer, Scorpio & Pisces, have next set of Nakshtras i.e. Jupiter (1Pada), Saturn (4Padas), and of Mercury (4Padas).

Following types:

1. **Laghu, Dynamic or swift:** These (*Ashwani, Pushya, Hasta & Abhijit*) are suitable for travelling, fine art, trading, opening of shop, construction, education and medical treatment.

2. **Violent or fierce:** These (*Bharini, Magha, Purva-phalguni & Purva -ashada*) are of aggressive nature and are good for surgical operations and aggressive purposes like waging a war etc.

3. **Mixed:** These (*Krittika & Vishakha*) are of mixed type and are good for fiery types of work or of preparations of medicines.

4. **Sthira or fixed:** These (*Rohini, Uttar-Phalguni, Uttar-ashada, & Uttar -Bhadra*) are good for laying foundations and works of fixed nature like building houses, marriages and launching new ventures.

5. **Gentle or tender:** These (*Mrigshira, Chitra, Anuradha, & Revati*) are chosen for auspicious ceremonies, learning music, travel, wearing jewellery.

6. **Movable:** These (*Punurvasu, Swati, Shravan, Dhanistha & Satbhisha*) are good for anything connected with motion, machinery, journey etc.

7. **Pungent:** These (*Ardra, Ashlesha, Jyestha & Moola*) are good for illegal deeds, cheating, tantra, black magic etc.

14. Nakshtras have a great importance in predictive astrology. The whole system of Parashari/ *Yogini dashas* are based on position of Moon at the time of birth in a particular

Nakshtra. The Vedic astrology gives great importance to the Nakshtra in which Moon is placed at birth and call it as "birth star". The transition from *Ashlesha to Magha* or *Jyestha to Moola* or *Revati to Ashwani* is called "*Gand-Mool* Nakshtra, which is considered very evil if a native is born during this transition or an event, lagna, or planet is placed in *Gand-Moola* Nakshtra. The classical texts are, however, silent on the exact role of Nakshtras in delineating a chart be it a natal, annual or horary chart. One of the major influences on any planet or lagna is of its Nakshtra lord, its placement, association or aspects. Similarly a house is influenced by its cuspal lord, which is the Nakshtra lord of its Cusp or mid-point. The real, subtle and invisible strength emerges only when Nakshtras are integrated in analysis of charts. The analysis normally takes following steps:

1. Lagna, Lagnesh or Karyesh is in Nakshtra, whose lord is say planet A is in Nakshtra whose lord is say planet B.
2. Planet B is in Nakshtra whose lord is say planet C.

If planets A, B & C are strong and favourable, the results will be very good and favourable.

General Rules For prediction

15. While judging an annual horoscope, certain points should always be kept in mind. These include benefic/ malefic nature-both natural & functional, the state of exaltation/ debilitation, their disposition in friendly/ inimical signs, conjunction & aspect of other planets on them, which account for deciding the good/ bad results. Some of the significant *Sootras* (guidelines) are given below:

1. A planet, which promises benefic or adverse results by its disposition in birth chart, if also disposed accordingly in the same sign and/ or house, produces similar results.

2. A planet which is strong in birth chart, but weak in annual chart, gives good results initially, but peters down to bad results during year end.

3. A planet weak in birth chart, but strong in annual chart gives adverse results during first six months, but gradually improves to become good in later part of the year.

4. Planets strong in birth as well as in annual chart give consistently good results throughout the year.

5. Planets weak in birth & annual chart, give adverse results throughout the year.

6. As lagna in annual chart, is one of the houses of the birth chart, most of the results during the year will confine to significations of that house only. However, if lagna of birth & annual chart is same, called Dwi-Janam Year, it indicates adverse results.

7. The above results are modified by location of Muntha, Muntha lord, lord of the year, lord of 8th house of natal chart, and their aspect on lagna, lagna lord and the house under consideration.

8. If *Trirashi* lord is debilitated and/ or aspected by malefic, there would be failure of all kind. If Muntha lord and/ or year lord is posited in enemy signs and are combust and/ or afflicted, it leads to illness & miseries.

9. If Muntha lord and lagna lord are combust and aspected Saturn, one suffers from mental agonies and fear of unknown.

10. Placement of Moon in 4, 6, 7, 8 or 12th house is not good. If this Moon is afflicted by Mars, there may be fire or wound by weapon; if by Saturn, Rahu or Ketu, it causes diseases and fear from enemies: affliction by Sun gives poverty. However, aspect of Jupiter mitigate adverse results to a great extent.

11. In annual chart, if 8th lord goes to lagna or lagna lord goes to 8th house and is aspected by Mars and Jupiter, Venus or Mercury is combust or debilitated, native meets with some disaster or may meet even death.
12. If malefic planets are strong and benefic weak, or in 6th or 8th house, the native suffers mental agony.
13. 8th lord of birth chart, if in a Kendra/ Trikone in annual chart, there is danger from weapon or poison and native may suffer ill-health & mental agony throughout the year.
14. The lords of 2nd & 9th if weak, causes loss of wealth.
15. Moon & Saturn in 12th with benefics in 6th house, leads loss of wealth.
16. If Moon occupies sign of natal Mars, native gets rise in status or promotion, if in service.
17. If a naturally malefic planet is debilitated in 4th house of an annual chart, native may lose the job, or may be a victim of change of place/ position, or loss of some near relation.
18. If 10th sign of natal chart happens to be in lagna of annual chart, and an unafflicted Muntha is placed in 10th house, native will get gain from government & rise in status or promotion in service. If Muntha is placed in lagna itself, there may be change in position as well as happiness in life.
19. Malefic affliction of lord of year, lagna or Muntha in annual chart, there is danger from government; but if strongly disposed in 7th house, native gains from trade & business dealings.
20. No Rajyoga will materialise if lord of the year, Muntha lord and lagna lord of birth chart are combust, debilitated, conjunct or aspected by malefic in annual chart.

21. If 7^{th} lord of birth chart becomes lord of Muntha or of 9^{th} house, and is posited in 7^{th} or 10^{th} house, provides all types of happiness.
22. If Jupiter, Sun, Mars, Mercury or Venus (any one) is year lord, and placed in 5^{th}, 9^{th} or 11^{th} house, getting benefic aspect would be blessed with a son or may get happiness from son. But if aspected by malefic, one may get displeasure from son.
23. A strong lord of lagna, year and Muntha as per *Panch-Vargiya Bala*, aspected by benefics is the best anti-dote for any adverse result of other combinations in annual chart.
24. If Moon, Jupiter,& Venus are in their own huddas and are in mutual Ithasala, the native gets glory, power, wealth & comforts. If unafflicted Sun & Mars are in 3, 6, or 11^{th} house from lagna or Muntha, all evils are washed away and native becomes prosperous by own efforts.

Chapter 10

Casting the Annual Chart

1. **Solar Return/ *Varsha-Pravesh*:** The longitude of the Sun at birth forms the basis of the annual chart. The annual chart for any given year of one's life is the horoscope cast for the exact moment when the Sun attains, during that year, the same longitude as it had at the time of birth. According to Surya Siddhanta, as modified, a solar year has a duration of 365 days 15 Ghatis 22 Palas, and 57.5 Vipals; corresponding to 365 days six hours 9 minutes and 9.72 seconds. It means that the Sun completes one round of the 12 signs of zodiac during this time. After completing one round, the Sun returns to its original position time and again. Thus if we add 365 days 6hours 9.72minutes to the weekday and time of birth, we get the weekday and time next year when the Sun would regain the same longitude as it had at birth. This would go on repeating every year. This is called the solar return or *Varsha-Pravesh.*

2. ***Dhruvanka:*** If we ignore the complete weeks out a year (365days, 6hours, 9minutes & 9.72seconds), we get 1day, 6hour, 9minute & 9.72 seconds. This period is constant for a year. Double the constant would give us the constant for two years and so on. This constant is called *Dhruvanka.* Adding this *Dhruvanka* for any number of completed years to the weekday and time of birth would give us the weekday and time of *Varsha-Pravesh* for the year to commence. (The weekday thus obtained generally falls on the native's actual birthday or at the most it may fall on a weekday before or after the actual birthday.

Dhruvanka for Completed Years

Comp- -leted Years	Dhruvanka Day	Hour	Min	Sec	Comp- -leted Years	Dhruvanka Day	Hour	Min	Sec
1	1	6	9	9.72	35	1	23	20	40
2	2	12	18	19	40	1	6	6	29
3	3	18	27	29	45	0	12	52	17
4	5	0	36	39	50	6	19	38	6
5	6	6	45	49	55	6	2	23	55
6	0	12	54	58	60	5	9	9	43
7	1	19	4	8	65	4	15	55	32
8	3	1	13	18	70	3	22	41	20
9	4	7	22	27	75	3	5	27	9
10	5	13	31	37	80	2	12	12	58
15	4	20	17	26	85	1	18	58	56
20	4	3	3	14	90	1	1	44	35
25	3	9	49	3	95	0	8	30	23
30	2	16	34	52	100	6	15	16	12

3. Process of Casting an Annual Chart

The first requirement of casting an annual Chart is to obtain the birth Chart of the native or to calculate the birth chart itself. Next comes the determination of *Varsh-Pravesh* and then the annual chart is prepared for the *Varsh-Pravesh* so obtained. Thus following steps are required in casting an annual chart:

1. Note the weekday of the birth of the native along with his date, time and place of birth.
2. Calculate the longitudes of lagna, 10th house and all the planets and prepare the birth horoscope if not already prepared and calculate Vimshotri dasha during the period. .

3. Decide the particular calendar year for which the annual is to be prepared.

4. For the calendar year in question, find the native's completed years of life by deducting the year of birth from the current year. For example, if the annual chart for 1946-47 is to be prepared for a native born in 1889, by deducting 1889 from 1946, we get 57 years of completed years of life and annual chart for 58th year is to be prepared.

5. Find out the *Dhruvanka* for the number of completed years from the above table. For example for 57 years of completed life, the *Dhruvanka* will be *Dhruvanka* for 55years plus *Dhruvanka* for two years i.e. 6days, 2hours, 23 minutes and 55seconds + 2days, 12hours, 18minutes and 19sec= 8 or 1 day, 14hours, 42minutes and 14 seconds. (from number of days, multiples of 7 should be ignored).

6. Add the *Dhruvanka* obtained from step 5, to the weekday and time of birth of the native. (use 0 for Sunday, 1 for Monday, 2 for Tuesday and so on; Some people use 1 for Sunday, 2 for Monday, 3 for Tuesday and so on. However either system would give the same result). The total would give the weekday and time of *Varsha-Pravesh* for the concerned year.

7. Calculate the longitudes of lagna, the 10th house and all the planets. Put them in the relevant house/ Bhava. This would give the annual chart proper for further delineation.

Note: The longitude of the Sun as obtained for the moment of the *Varsha-Pravesh* may not always be exactly the same as that of birth time. The two may differ by a minute or two. This difference, which is due to the disturbance of the Sun's longitude by the planets, may be safely ignored for the Varshphal calculations.

4. **Chart No.21- Pt. J.L. Nehru's Annual chart for 58th year- 1946-47**

1. The native was born on Thursday,14 Nov1889 at 23-03 hrs at Allahabad.

2. Based on above details, the birth chart of the native is:

			Ra11-13
			Mo 17-52 **As 23-57**
			Sa10-50
Ju15-10 Ke11-13	Su0-16	Me17-8 Ve7-21	Ma9-59

Sa10-50
5
Ma 9-59 6
Mo17-52 **As23-57**
3
2
4
Me17-8 Ve7-21 7
1
10
Su 0-16 8
12
9
11
Ju15-10 Ke11-13

3. Annual horoscope is to be prepared for the year 1946-47 and Vimshotri dasha during the year will be of Moon-Venus..

4. Completed years will be 1946-1889 = 57.

5. Dhruvanka for 57 years will be :

For 55years	6d. 2h. 23Min. 55Sec
For 2 years	2d. 12h. 18Min. 19Sec.
For 57 years	8 or 1 14h. 42Min 14Sec

6. Varsha-Pravesh for 58th year will be:

Day & Time of Birth	4 23h. 03 Min. 00Sec
Dhruvanka for 57 years	1 14h. 42 Min. 14Sec
Total	6 13h. 45 Min. 14Sec

Number 6 represents Saturday. Now consult ephemeris for Nov 1946. The nearest Saturday close to 14 Nov1946 when the longitude of Sun is 0 degree 16 min is 16Nov1946. So Varsha-Pravesh on this day is at 13h. 45min.14sec.

7. With this *Varsha-Pravesh* timing on 16Nov 1946, the horoscope cast will be as under:

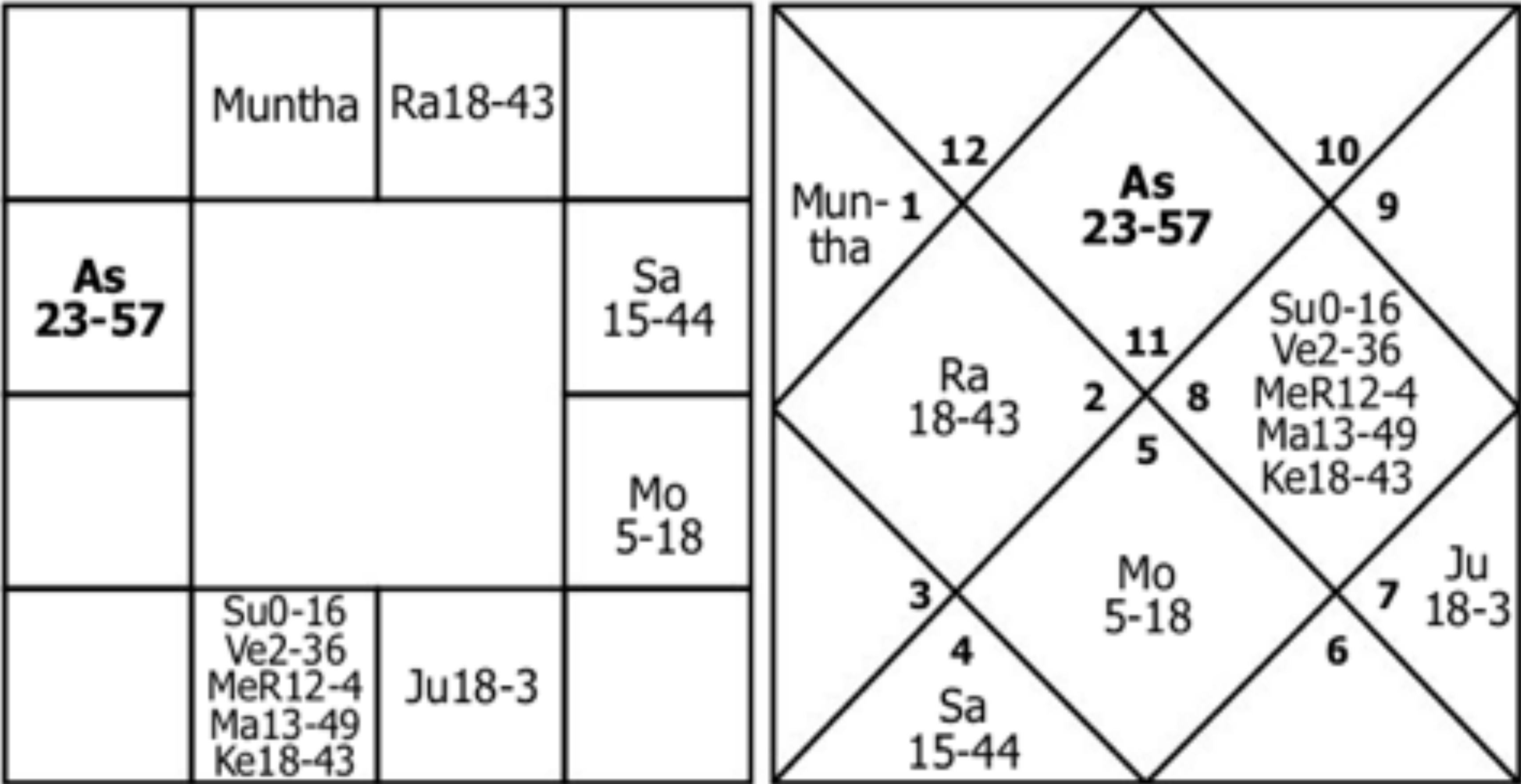
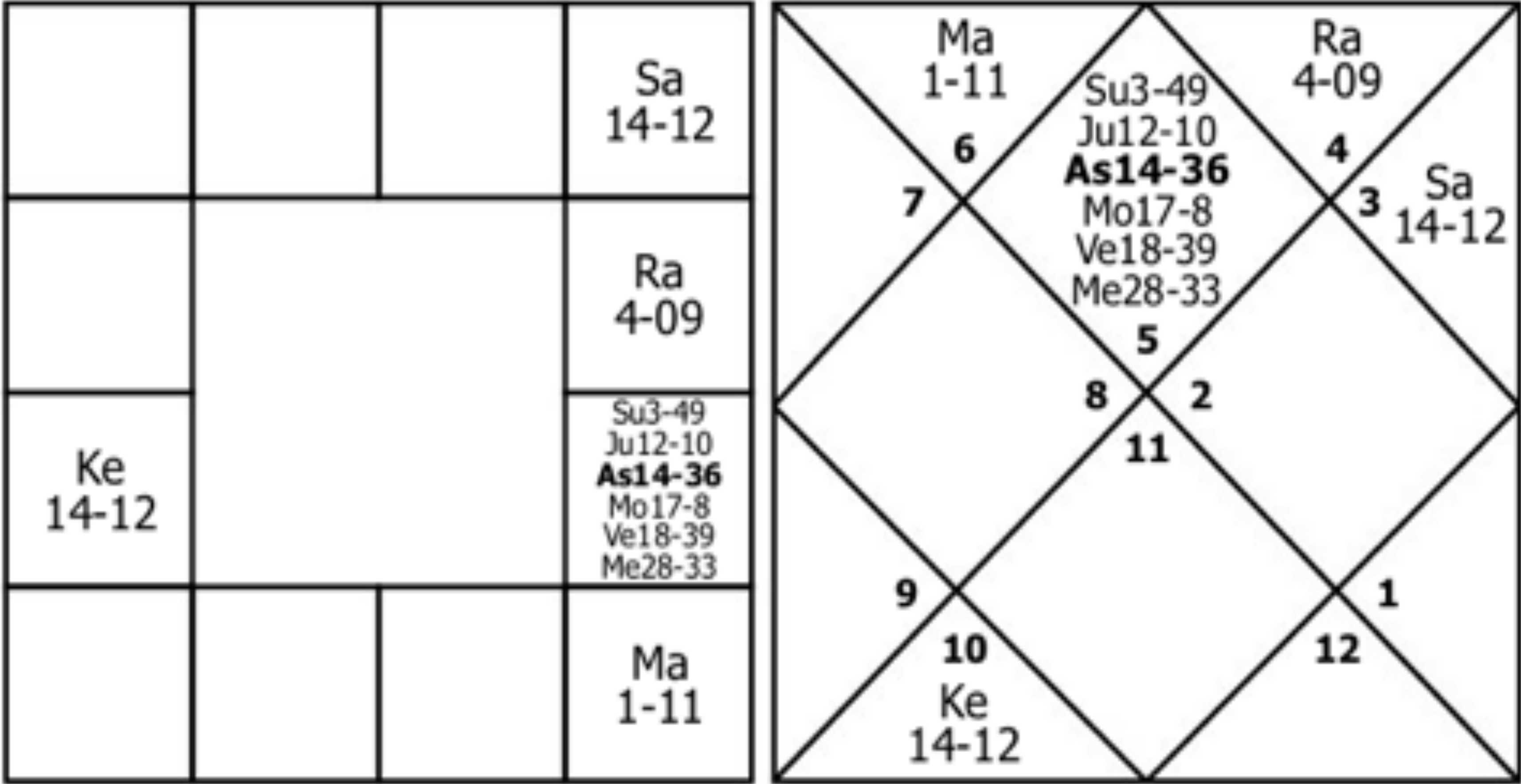


Chart No22: Rajiv Gandhi, Annual Chart for 41st year: 1984-85

1. The native was born on Sunday, 20Aug 1944 at 7-11AM at Bombay.

2. The birth Chart, based on above details will be :



The Vimshotri Dasha during the year will be Rahu-Jupiter.

3. The Annual chart is to be prepared for 1984-85

4. Completed years: 1984-44= 40

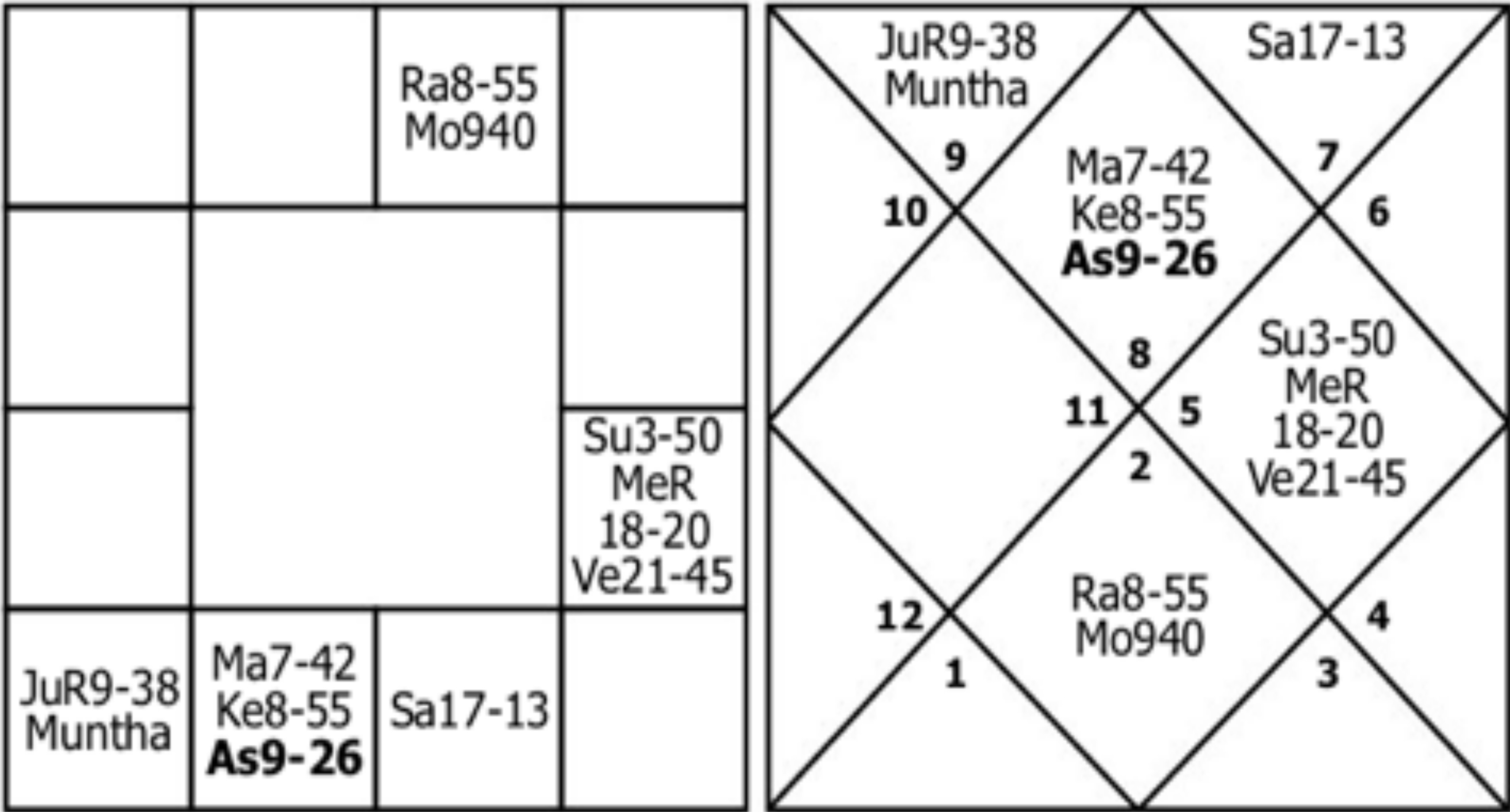
5. Dhruvanka for 40 completed years of life: 1d. 6h. 6min 29sec.

6. Varsha-Pravesh for this Dhruvanka will be :

Birthday and Time :	0d. 07h. 11min. 00Sec
Dhruvanka for 40 years :	1d. 06h. 06min. 29Sec
Total	1d. 13h. 17min. 29Sec

Thus for the 41st year, the Varsha-Pravesh occurs on Monday, at 13h. 17min. 29sec. In 1946, the Monday nearest to 14 Nov when the Sun's longitude is the same falls on 20Aug 1984. So the Varsh-Pravesh for the native's 41st year 's annual chart will be Monday, 20Aug 1984 at 13h. 17min, 29sec. For Bombay.

7. With this Varsha-Pravesh, the annual chart for 41st year will be:



Chapter 11

The Muntha

1. **The Muntha & its Progression:** The Muntha is an important mathematical concept in Varshphal connecting the annual chart with the birth chart. At the time of birth, it is located in lagna/ Ascendant. Each year, the Muntha moves one rashi (sign) in direct motion. When the second year of life begins, the Muntha falls in the 2nd house from lagna. At the 3rd year of life, the Muntha will be in the 3rd house from lagna and so on. Because of its progression by one sign each year, the Muntha is also termed as the progressed ascendant. In the analysis of an annual chart, the Muntha is extremely important. The lord of Muntha is also very significant while analyzing an annual chart and is one of the five contenders for the post of lord of the year Since the Muntha progresses one sign or 30 degrees in a year, it progresses every month by 30/ 12= 2.5 or 2degree 30min. Similarly, daily motion of the Muntha may also be calculated by dividing 2degree 30min by 30 (number of days in a month), giving a value of 5 min. These values are important if one intends to go into closer timing of events during a given year.

2. **Calculation of the Muntha:**

   1. Note the number of sign wherein the lagna falls in the birth chart. Say if lagna is in Gemini, the number of sign is 3

   2. Add to it the number of completed years elapsed between the birth and the current year for which the Muntha is to be calculated.

3. Divide the total by 12 (total numbers of signs). The remainder so obtained would be the sign in which the Muntha is located in the annual chart.

4. If the remainder is zero, it should be treated as 12 sign or Pisces.

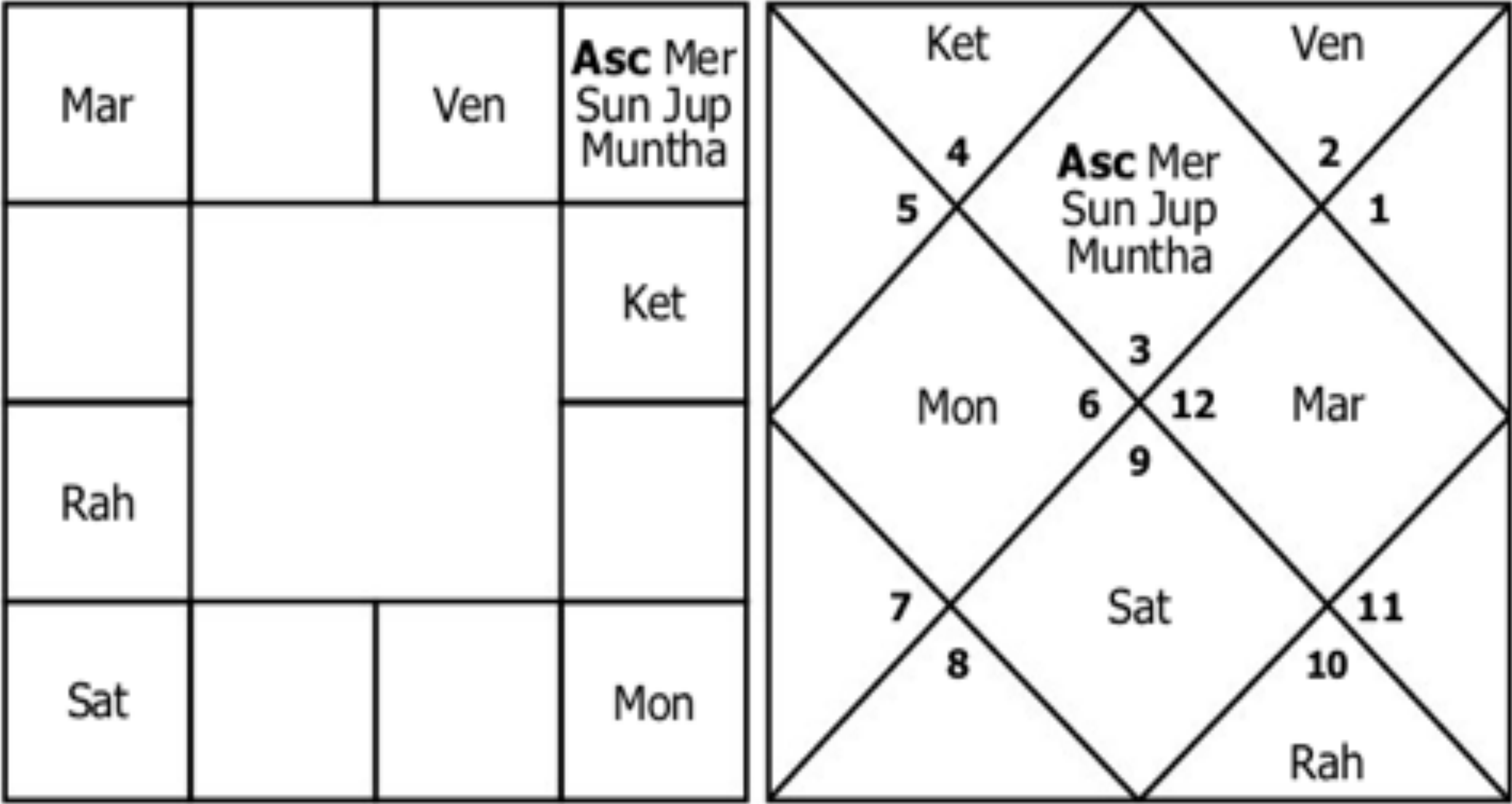
Based on the above, the Muntha in the example chart No.21 of previous chapter would be in 3rd house of Aries and in chart NO 2, in 2nd house of Sagittarius.

3. The Results of Muntha in different Houses

A well-placed and well-aspected Muntha strengthens the house it is in. The Muntha gives results according to its location in different houses, its association with different planets, and the disposition of the lord of the sign in which the Muntha is located. (This is some what similar to the position of dispositor in Parashari system). The general results are based on the "*Tajika Neelkanthi*", the famous treatise by Acharya Neelkanth. The Muntha is considered very auspicious in houses 9, 10 & 11. In houses 1,2,3,& 5 it yields good results through personal efforts of the native. In the remaining houses 4, 6, 7, 8, & 12 in the annual chart, it is considered inauspicious. However experience shows that in 7th house, the Muntha does not give bad results except illness to the native. The general results of positioning of the Muntha in various houses are as under:

1. **Lagna:** It is considered to yield very good results and indicates dominance/ victory over opponents, dignity, favours from rulers, high status or a new job/source of income, increase in power, comforts & money and good health through own efforts. It may also denote change in place, position or residence, transfer or the birth of a child.

   Chart No. 29: PV Narsimha Rao: Born on Tuesday, 28Jun1921 at 1-02PM at Warangal with Virgo Lagna; 70th annual chart for 1990-91



The Muntha is in lagna in own house with Mercury, Lagnesh of birth & annual chart and with benefics. The native became Prime Minister of India on 21 Jun 1991. The sudden & unexpected event was due to mutual aspect with 8-9th lord Saturn. However the Saturn's aspect on Muntha and Muntha lord also gave illness in first part of the year.

2. **2nd House:** The efforts succeed in having acquisition of wealth, respect, honour & prosperity and gains from service, business or profession in which the native is engaged. It also denotes great happiness, enthusiasm, good health, favours from opposite sex & rulers and dainty dishes. (See the chart of Rajiv Gandhi for 41st annual chart, where Muntha is placed in 2nd house with 2nd lord Jupiter with friendly aspect from Sun, Mercury, Venus and Saturn).

3. **3rd House:** It indicates courageous efforts yielding acquisition of name, fame, success in endeavours, inclination to do good to others, health, wealth, general comforts, help from or prosperity to siblings, short journeys, and gets fascinated towards opposite sex. (See chart of JL Nehru for 58th annual chart where Muntha is in 3rd house of Aries with its lord Mars in own house in 10th with Sun, Mercury & Venus).

4. **4th House:** One suffers from physical ailments & mental agony of self and/ or family members, fear from enemies, unnecessary expenditure, loss of wealth, disgrace & opposition from family members, boss & rulers, and change of residence. (In annual chart of Rajiv Gandhi for 1989-90, Muntha is in 4th house, Taurus, with its lord Venus in debilitation in 8th house). The native lost the Prime-ministership. Let us see another case.

Chart No.30: Bill Clinton, Ex-US President: Born on 19Aug 1946 at 7:57 AM (6h West) at 93W36 & 33N40: 52nd Annual chart for 1997-98

SaR 26:14			
Mo 19:42 Ke 25:59	19 Aug 1997 9-28AM		
JuR 21:53			Su2:52 MeR 22:16 Ra25:16
Muntha		Ma9:27	Ven 8:37 **Asc 20:2**

Ma9:27
Su2:52 MeR22:16 Ra25:16
7 5 8 4
Ven 8:37 **Asc 20:2**
6
Muntha 9 3
12
JuR 21:53 10
SaR 26:14
2
11 1
Mo19:42 Ke25:59

Main Features of the chart are:

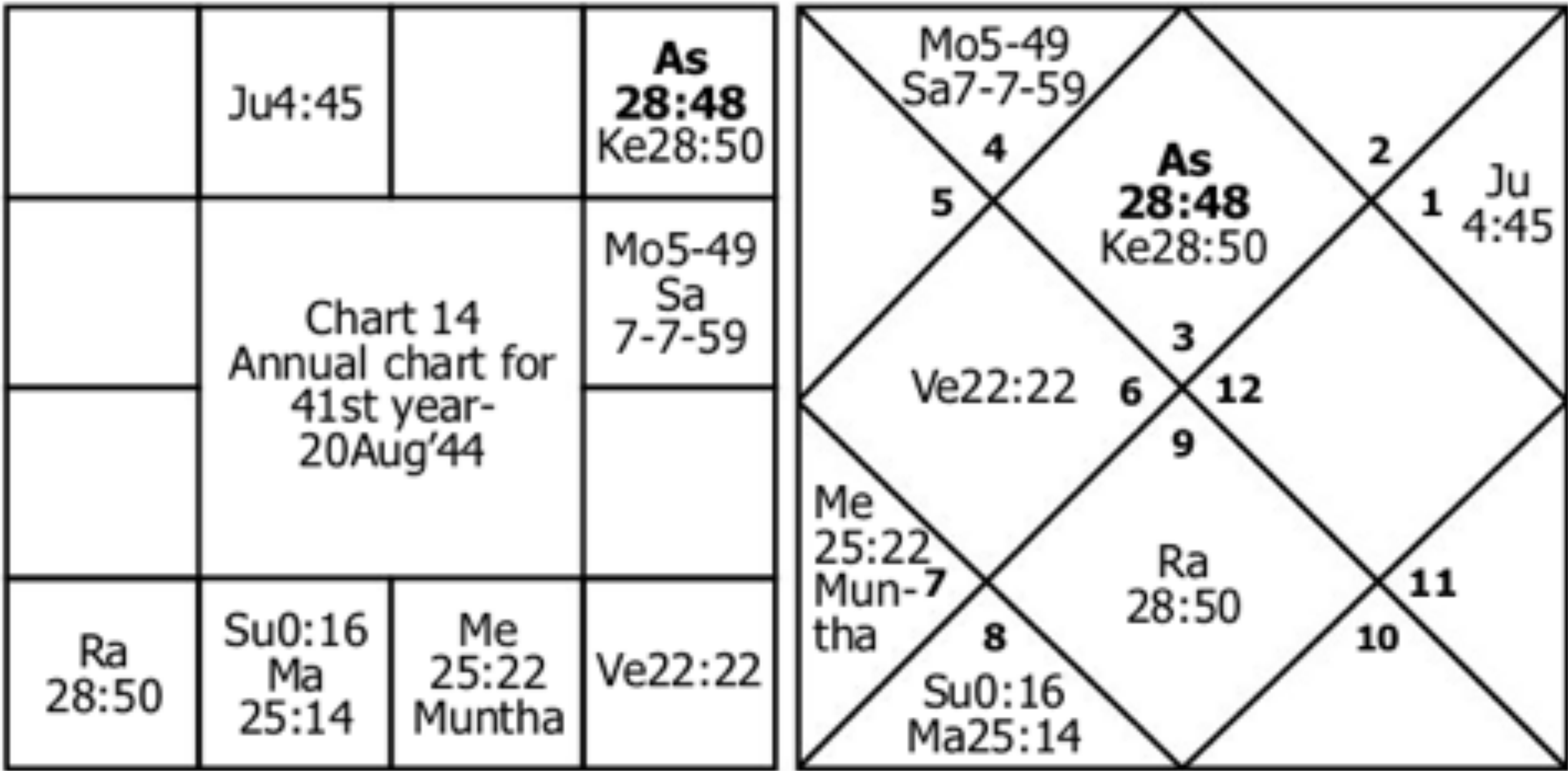
1. The chart has Dwi-Janam Rasi lagna.
2. The Muntha is in inauspicious 4th house aspected by 6th lord retrograde Saturn from 7th house of public image.
3. The Muntha lord Jupiter is retrogrades & debilitated.
4. During Jan1998, the native was undergoing Sun-Moon dasha in natal chart and Pratyari Dasha of Moon in the annual chart.
5. 12th lord Sun & Mars the 8th lord of scandal are in Ithasala.

6. The Moon is in 6th house in Rahu-Ketu axis and hemmed between Jupiter & Saturn, both retrograde & having exchange of houses.

7. The native was involved in infamous scandal with Ms Monika Levinski, which brought him & presidency shame and dishonour.

5. **5th House:** It is a very good position for Muntha indicating success of the native in interviews, examination & any other undertaking, rise in status, favours from rulers, birth of a child, prosperity to or happiness from children, inclination towards virtuous/ pious deeds, happiness, physical pleasures & comforts.

Chart No 31: Annual Chart of J.L.Nehru for 28th year 1916-17



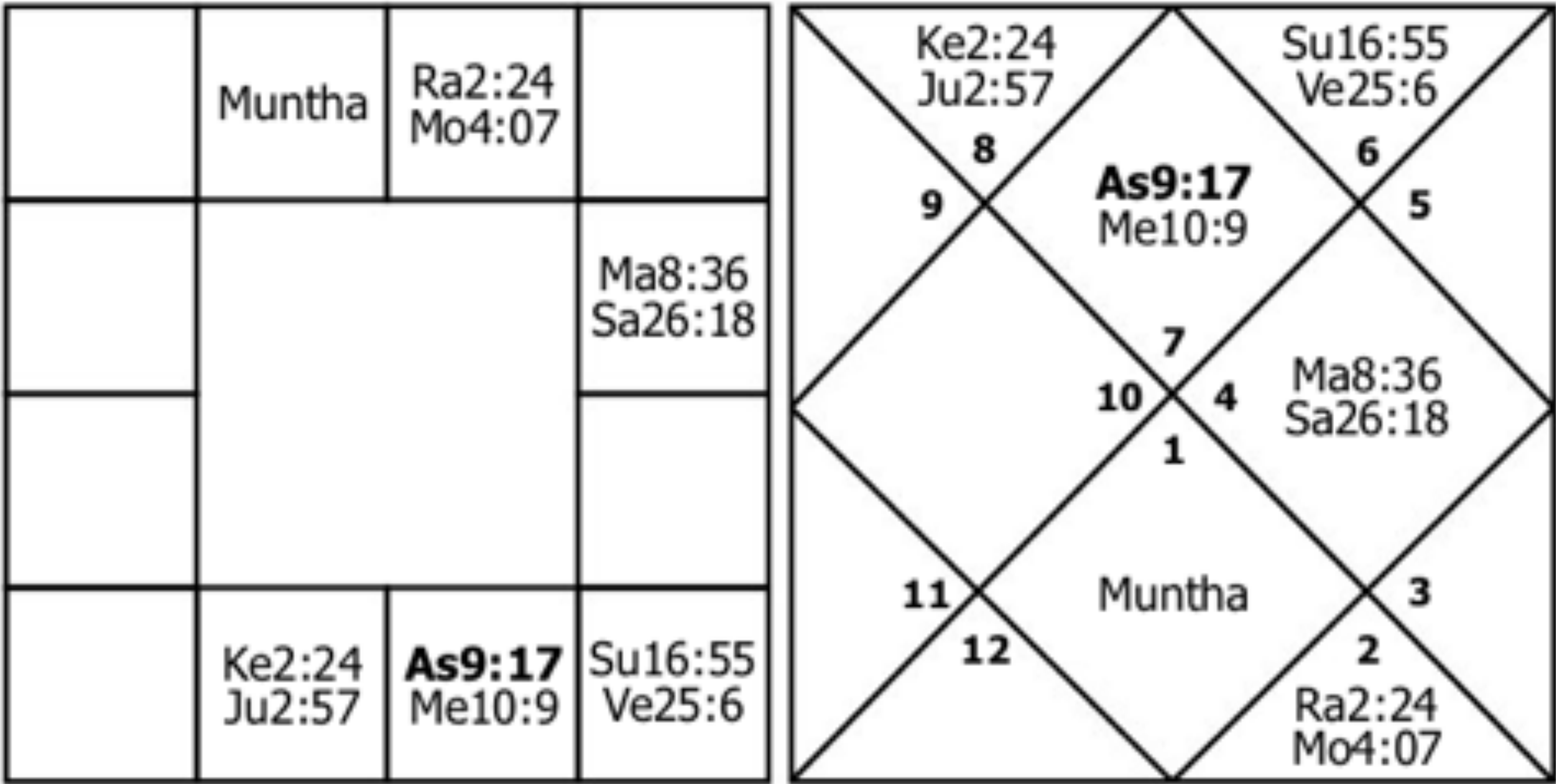
Here the Muntha is in 5th house with lagna lord Mercury and aspected by Jupiter, the Karaka of children. The Moon, lord of 2nd house of family is in 2nd house in Ithasala with 9th lord Saturn. Therefore the native had a daughter born on 19Nov1917.

6. **6th House:** One suffers from ill health & mental agony, increase in & fear from enemies, displeasure/ quarrel from spouse & business partner, perverted thinking, failure in undertakings, loss of wealth, thefts, debts,

litigations, remorse, adverse results from well-intended deeds.

7. **7^{th} House:** Misunderstanding/ quarrels with spouse & her illness, loss in partnership, sickness & mental worries, tendencies to do evil deeds, loss in war, seclusion & confinement, perversion. However Muntha in sign of Jupiter/ Venus gives auspicious results, like marriage.

Chart No.32: Mahatma Gandhi: Born on Thursday,2 Oct1869 at 8-28AM at Porbander: **78^{th} annual chart from 4Oct 1947 onward.**



Main Features

1. The Muntha is in inimical 7^{th} house with no friendly aspect.

2. Lord of Muntha, Mars, is in debilitation in inimical aspect in 10^{th} house with Saturn.

3. Recurrence of Dwi-Janam lagna.

4. 11^{th} lord Sun in 12^{th} house inIshrafa yoga with debilitated 2-7^{th} lord Mars.

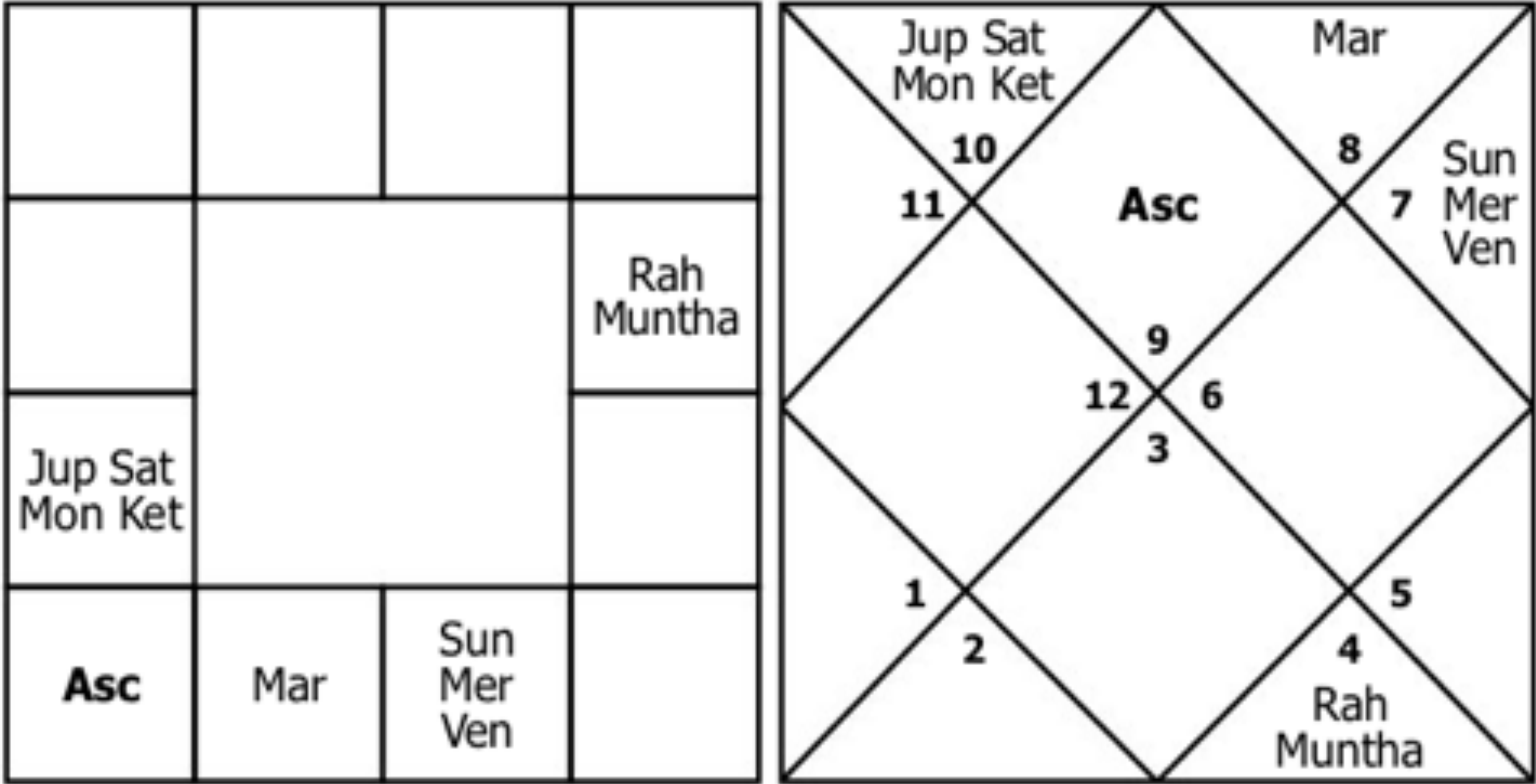
5. Venus, as year lord is lord of 1-8^{th} house, debilitated in 12^{th} house and in Ithasala with Saturn associated with Mars.

6. Both Moon and Jupiter are in close conjunction with Rahu-Ketu.

7. He was assassinated on 30Jan1948.

8. **8th House:** The Muntha here produces extremely adverse results in the form of death, chronic illness, accidents, loss/ deformity in limbs, loss of wealth, prestige, position, loss of physical strength & stamina, professional & worldly setback, displeasure from rulers/ boss, loss in litigation.

Chart No.33: 73rd Annual Chart of JL Nehru for the year 1961-62



Main Features

1. The Muntha is in 8th house in Rahu-Ketu axis.
2. Lagna lord Jupiter is in 2nd house, with Saturn and in Rahu-Ketu axis.
3. Saturn is 8th lord of birth chart.
4. 9th lord Sun is debilitated.
5. Mars in 12th house denotes foreign intrigues against the country.
6. Moon is with Maraka Saturn and in Rahu-Ketu axis.
7. All Kendra/ Trikones are vacant.

8. Under Nehru's leadership, India suffered humiliating defeat by China in 1962. It was personal defeat of Nehru and his policies. He never recovered from this shock.

9. **9th House:** It is very good position indicating fulfillment of desires, good fortunes, financial gains, name, fame, prosperity, rise in profession/ service, favours from rulers, pious & religious deeds, pilgrimage & long fruitful journeys and happiness from spouse & children.

10. **10th House:** Another good position denoting rise in status, realisation of ambition, name, fame, honour & promotion in profession, respect in society, performs good deeds, increase in income & wealth.

11. **11th House:** Gains from all sides, happiness & help from elder siblings, friends, spouse & children, solution of outstanding problems, favours from superiors & rulers, gain in physical & mental health, political success and fulfillment of desires.

12. **12th House:** Loss of name & wealth, excessive expenditure, mental anguish, obstacles in profession, association of wicked people, sickness, accidents, jail, irreligious deeds, enmity with friends and failure in undertakings.

Chart No. 34: Ms Indira Gandhi: Born on Monday 19Nov1919 at 11-12PM at Allahabad: **56th Annual chart from 20Nov1974-75.**

Asc		Ket	Sat
Jup Muntha			
Mon			
	Sun Ven Rah	Mer Mar	

Jup Muntha
1 11
Ket 2 **Asc** 10 Mon
12
Sat 3 9
6
Sun
4 8 Ven
Rah
5 7
Mer
Mar

The Muntha is in adverse 12th house in sign of Saturn having inimical aspect of 6th lord Sun & 8th lord Venus. 1975 was the year of humiliation for the native due to Allahabad high court judgement and subsequent emergency.

4. Implications of the Muntha

The results of the Muntha in a house vary according to the nature of aspect and association of planets and its own lord. When the Muntha is associated or has friendly aspects by benefics or its own lord, the house where it is located prospers. Where this Muntha falls in the birth chart, that house also prospers during the year under review. The opposite would be results, if it has inimical aspects of malefic on it or on its lord.

The vitality of a Bhava is strengthened, if it happens to be the Muntha place, provided the lord of the sign is subject to Ithasala Yoga and the Bhava is associated with or has friendly aspect by benefics. For example in chart No22, the Muntha is placed in 2nd house with its lord Jupiter and has friendly aspect by exalted Saturn and by *Swagrahi* Sun, 11th lord Mercury & Venus from 10th house. Moreover the Muntha falls in the 10th house of birth chart. So the native has excellent results pertaining

to 2nd & 10th house of the chart. But his Moon is placed in 7th house in Rahu-Ketu axis with no friendly aspect from any planet. So his mother also died during the same year. The influence of various planet on the Muntha, by virtue of its association, friendly aspect or being its lord in an auspicious house, would be as under:

1. **Sun:** It ensures favours & recognition from the rulers & higher-ups, friendship with high level persons, elevation in status, dominance over opponents, increase in name, fame & status in service or profession, and gainful journeys. Adverse effects would accrue if the Sun is ill placed say in 6, 8 or 12th house or is ill aspected. (See chart of J.L. Nehru for annual chart of 1961-62, where a debilitated Sun has inmical aspect on the Muntha in 8th house).

2. **Moon:** The native gains health & wealth, earns his name through virtuous deeds, undertakes new ventures, gains in business/ trade of liquids / white articles, fulfilment of desires, gets peace & mental satisfaction. But when ill-placed or ill-aspected gives loss of wealth and mental anguish. (See chart of J.L. Nehru, where the Muntha is placed in the house of Moon in 8th house with Rahu, causing great humiliation & mental anguish to the native during the year).

3. **Mars:** If well placed and well aspected by Jupiter/ Venus, the native enjoys auspicious results including success in business and gain of wealth. Otherwise it causes accidents, injuries, surgery, blood & bilious disorders, quarrels, mental agony and excessive expenditure. (See chart No. 30 of Mahatma Gandhi, where Muntha is in 7th house of Mars with debilitated Mars having inimical aspect on the Muntha. The native was assassinated during the year).

4. **Mercury:** It denotes increase in knowledge, wisdom & sharp intellect, educational achievements, happiness

& help from family & friends, success in art, commerce, & business, favours from women, name, fame & inflow of wealth. If ill-placed and/ or ill-aspected, causes physical & mental troubles.

5. **Jupiter:** It gives happiness from spouse, progeny, friends & saints, birth of a child, sudden gains in status, business & wealth, desired success & employment, precious gems/ stones, luxurious life and delicious food, if Jupiter is having favourable Ithasala. Affliction to such a Muntha adversely affects the name, fame, wealth & happiness. (See Rajiv Gandhi's 41^{st} annual chart where the Muntha is in 2^{nd} house of Jupiter with Jupiter and having friendly Ithasala of Sun, Saturn, Mercury & Venus).

6. **Venus:** The good results are similar to those of Mercury. In addition, it gives marriage, pleasures & comforts of all sorts and gain in wealth and artistic talents. But these results become unfavourable and troublesome and one suffers on accounts of females if Venus is afflicted.

7. **Saturn:** it denotes diseases, loss of honour & wealth, disappointments, seclusion and windy ailments. If also aspected by malefics like Mars, it causes accidents, injury, surgery, bilious complaints, blood disorders and danger from fire/ thieves. However if influenced by Jupiter and / or Venus, the ill-effects are nullified and one gets sumptuous power and wealth. (See chart No 32 of Ms Indira Gandhi, wherein the Muntha is in 12^{th} house of Saturn conjunct with Jupiter and in friendly aspect with Saturn & Mars. The native had adverse high court judgement, ignominy of imposing emergency but retained sumptuous power & wealth).

8. **Rahu & Ketu:** According to Neelkantha, the degrees, Rahu has traversed in a sign, is his back and the degrees yet to be traversed is his face/ mouth. If Muntha is in

his face and influenced by Jupiter and/ or Venus, it gives all kinds of wealth and happiness; but if in the back of it, it leads to all kinds of difficulties & obstructions. The Ketu gives all kinds of losses and mental agony. The Muntha gives favourable results during first half of the year, and unfavourable ones during second half of the year, if associated with Rahu. The reverse holds true when associated with Ketu. However since Rahu & Ketu are always retrograde and o not own any house/ Bhava, these results needs further research/ testing.

5. The Muntha Lord

1. The lord of the sign in which the Muntha is located is called the Muntha Lord. In the annual chart the Muntha lord yields favourable or adverse results as per its location, strength and influences of other planets. The general strength of the Muntha lord and subsequent results are indicated as under:

   i) If the Muntha lord also is the Lagna lord of birth/ annual chart and is placed in a Kendra/ Trikone, it becomes very powerful and during its dasha gives best possible results as per its significations and lordship.

   ii) If the Muntha lord occupies a sign, held by him in the birth chart and is not afflicted, it is capable of giving excellent results in the beginning and at the end of the year.

   iii) If the Muntha lord occupies 4^{th}, 6th, 8^{th}, or 12^{th} house from lagna or is combust or is afflicted by malefics, the native suffers from serious illness or loss of wealth or excess of expenditure.

   iv) If the Muntha lord is conjunct 8^{th} lord or has inimical aspect to it, the results would be evil. Condition of the Muntha lord would indicate the nature of illness.

If the conjunction is in 6th, 8th, or lagna with afflicted 8th lord, and the native is undergoing Marak-dasha in the birth chart, even death may occur or he may suffer a very critical period in his life during the year.

2. The results of the Muntha lord accruing from its location in different houses would be as under:

   i) **Lagna:** If the Muntha lord is strong in *Panch-vargiya Bala* and aspecting the Muntha, would ensure good health, fulfilment of desires, increase in wealth, increased status and general comforts.

   ii) **2nd House:** Financial gains, comfort of home & family, respect from dear & near ones, gain in status and fulfilment of desires.

Chart No 35: Annual Chart of Ms Indira Gandhi for 49th year from 20Nov1965 at 6:31:41AM.

	Ra11:29		
Sa17:7			Ju6:21
Ma10:58 Ve21:12	Su4:08 **As5:44** Ke11:29 Me25:1 Muntha		Mo 25:33

Ma10:58 Ve21:12 9
10
Su4:08 **As5:44** Ke11:29 Me25:1 Muntha 8
7 Mo 6 25:33
Sa17:7 11
5
2
12
1
Ra11:29
3
4 Ju 6:21

Muntha is in lagna indicating destruction of enemies, gain in power, elevation in status, fame and honour. The Muntha is associated with 10th lord Sun & 11th lord Mercury aspected by 2-5th lord exalted Jupiter. 9th lord Moon in 11th house is in Poorna Ithasala with 11th lord Mercury in lagna with Muntha. The Muntha lord Mars is in 2nd house

in Ithasala with Saturn lord of 4th house of mass popularity. In birth chart also Mars is in 2nd house as Yogkaraka having exchange of house with 2nd lord Sun. The native became Prime Minister of India in Jan1966.

Please also see annual chart (No 2) for 41st year of Sh. Rajiv Gandhi, where Muntha lord is in 2nd house with Muntha, in friendly aspect of 10th lord Sun from 10th house, making him the Prime-Minister of India.

iii) **3rd House:** Comforts or help from younger siblings, increase in valour, success in ventures through own efforts.

iv) **4th House:** Loss of health, wealth, domestic peace & comforts a home, anxiety, disgrace, and displeasure of superiors.

v) **5th House:** Happiness from spouse & children, birth of a child, success over opponents, gain of status and fulfilment of desires.

vi) **6th House:** Fear from opponents, excessive expenditure, loss from theft or litigation, association with wicked persons, and ill- health.

vii) **7th House:** Ill-health to native and spouse, quarrel with family members and business partner, losses in travel, but gives marriage also if well placed.

viii) **8th House:** Chronic & serious illness, displeasure of superiors, obstacles & disappointments in profession, loss of wealth & mental peace, humiliation, disgrace and adverse results throughout the year.

ix) **9th House:** Gain of health, wealth & good luck, inflow of money, noble & pious deeds, fruitful long journeys & pilgrimage and gain in knowledge and status.

x) **10th House:** Gain of name, fame & wealth, elevated status, recognition and favours from rulers, success over opponents, and fulfilment of desires.

xi) **11th House:** All type of material gains, cooperation & help from important people, elder siblings, & friends, general comforts and fulfilment of desires.

xii) **12th house:** Loss of health, wealth & life, disappointments, depression and humiliation, excessive & aimless travel, unhappiness from children and loss of status.

Chart No 36: 47th annual Chart of Sh. Rajiv Gandhi for 1990-91

	Muntha	Ma0-40	**As5-50**
			Ju6:49 Ke12:27 Ve14:45
Ra 12-27			Su3;50 Mo7:59 MeR 28-50
SaR 25-51			

Ju6:49 Ke12:27
Ve14:45
Ma0-40
Su 3:50 Mo 7:59 MeR 28:50
4
5
As5-50
2
1
Mun-tha
3
6
12
9
7
SaR 25-51
11
8
10
Ra 12-27

The Muntha lord Mars is in 12th house in 1st degree in inimical Taurus, hence weak. It is in Tajika aspect of 7th lord Jupiter in 2nd house in Rahu-Ketu axis. By Parashari aspect, the Mars afflicts Lord of the year Sun, Lagna lord Mercury & Moon in 3rd house and 8th lord Saturn in 7th house. The native was assassinated on 21May 1991.

Note: It may be seen that the Muntha or its lord gives adverse results in houses 4, 6, 7, 8, & 12. In other houses it gives favourable results, provided

there are no ill aspect/ association. In some charts the Muntha and the Muntha lord indicate contradictory results. In such case, a balance in interpretation is called for. Then it becomes further necessary to check the position of the Muntha and the Muntha lord in birth chart and the effect of main & antar –dasha period as per birth chart. **Remember the annual chart only magnifies and put across more clearly what is promised in birth chart.**

Chapter 12

Lord of the Year

1. In the annual chart, lord of the year, also called *Varshesh/ Varsheshwara,* is a very important concept. It is suppose to influence significantly all the events that takes place during the year. It is like an engine of the train of events for the particular year. The stronger the engine, the smoother would be the journey to destiny. A strong lord of the year (or Varshesh) ensures success, prosperity and good health throughout the year in question, while a weak lord indicates the reverse.

2. **The Five Office- Bearers:**

In the annual chart, there are **five office bearers (*Panch-Adhikaris)*** which holds special significance. These hold five different portfolios. In astrology, lagna lord is the most important concept. These five are basically five types of lagna lords. These five office bearers are:

1. Lagna lord of the birth chart or ***Janam Lagna Adhipati.***
2. Lord of sign in which Muntha is placed or **Muntha Lord.**
3. Lagna lord of the annual chart or ***Varsh Lagnesh.***
4. Lord of Sun/ Moon sign in the annual chart or ***Dina-Ratri Pati*** i.e. lord of day or night respectively. The lord of the sign in which Sun & Moon are located are called alternate lagna lord. In the annual chart, if the *Varsh-Pravesh* is in day time, the lord of the sign in which Sun is located becomes the candidate; but if

birth is at night, lord of the sign in which the Moon is located, becomes the candidate. Day is considered from sun-rise to sun-set and night is from the sun-set to the next sun-rise.

5. **Tri-Rashi Pati:** This is a novel concept and varies from sign to sign of Varsha lagna and also as *varsh-Pravesh* is in day time or night time. The table below gives the Tri-Rashi Pati for different lagnas:

Sr No	Varsha Lagna	Tri-Rashi Pati For day birth	Tri-Rashi Pati For Night birth
1	Aries	Sun	Jupiter
2	Taurus	Venus	Moon
3	Gemini	Saturn	Mercury
4.	Cancer	Venus	Mars
5.	Leo	Jupiter	Sun
6.	Virgo	Moon	Venus
7.	Libra	Mercury	Saturn
8.	Scorpio	Mars	Venus
9.	Sagittarius	Saturn	Saturn
10.	Capricorn	Mars	Mars
11.	Aquarius	Jupiter	Jupiter
12.	Pisces	Moon	Moon

In annual chart for 41st year of Sh. Rajiv Gandhi, the five office bearers for the year would be as follows:

1. Janam Lagna Adhipati : Sun Panch-Vargiya Bala 14.337
2. Muntha Lord : Jupiter. : —do— 14.766
3. Varsh-Lagnesh : Mars : —do— 14.016
4. Din-Ratri Pati : Sun : —do— 14.337
5. Tri-Rashi Pati : Mars : —do— 14.016

It may be seen from above, that a planet can hold more than one portfolio.

3. Selection of the Lord of the Year

One of the five office bearers is selected as Lord of the year or *Varshesh,* provided it fulfils the following qualifications:

1. It should be the strongest among the five office bearers. The strength is ascertained as per their *Panch-Vargigiya Bala.*

2. It should, at the same time, aspect the *Varsha*-lagna. The aspects are normally Tajika aspects. It is immaterial whether aspects are friendly or inimical. Alternately, lord of the year should not be in 2/12 or 6/8 position from lagna.

3. If the strongest office bearer does not aspect the lagna, chose the next strongest one from the remaining candidates.

4. When more than one office bearer aspect the lagna, the strongest of them becomes the lord of the year.

5. When two office bearers have equal strength and all of them aspect lagna, one holding greater number of portfolio, becomes the lord of the year. How-ever this contingency would not arise, once we take decimal figures of strength into consideration.

In chart No.22, the five portfolios are held by Sun, Mars & Jupiter (refer Para 2 above). Out of these Jupiter is the strongest with *Panch-Vargiya Bala* of 14.766; but is located in 2^{nd} house, hence has no aspect with lagna. Therefore his claim for the lord of the year is not acceptable. Of the remaining two, Sun & Mars, both aspect lagna, but Sun is stronger *in Panch-Vargiya Bala* (14.337). Hence the Sun becomes the year lord or *Varshesh* for the year.

6. Muntha lord as the lord of the year

1. If no office bearer aspect the lagna, Muntha lord becomes the lord of the year.

2. The Muntha lord also becomes lord of the year, when the strength of all office bearers is less than 5 units in *Panch-Vargiya Bala*.

Miscellaneous views: Some of the Tajika authorities are of the opinion that if none of the office bearers has adequate strength and not aspect lagna *Din-Ratri Pati* should be declared as lord of the year. Some others are of the opinion that in such contingency, lord of lagna in the annual chart be declared as lord of the year.

7. Moon as the Lord of the Year

Normally Moon is not selected as the lord of the year as it is considered very soft and not fit to govern. Even if Moon is the strongest of the candidates and also aspects lagna, its claim as lord of the year is normally ignored and the next strongest candidate aspecting lagna is chosen as the lord of the year. If no other office bearer aspect lagna, then in that case:

1. The planet establishing closest Ithasala yoga is chosen as year lord. Some authorities do not look for an office bearer falling next lower in strength to the Moon. They advocate to install the planet in Ithasala with Moon as the year lord in the first place itself.

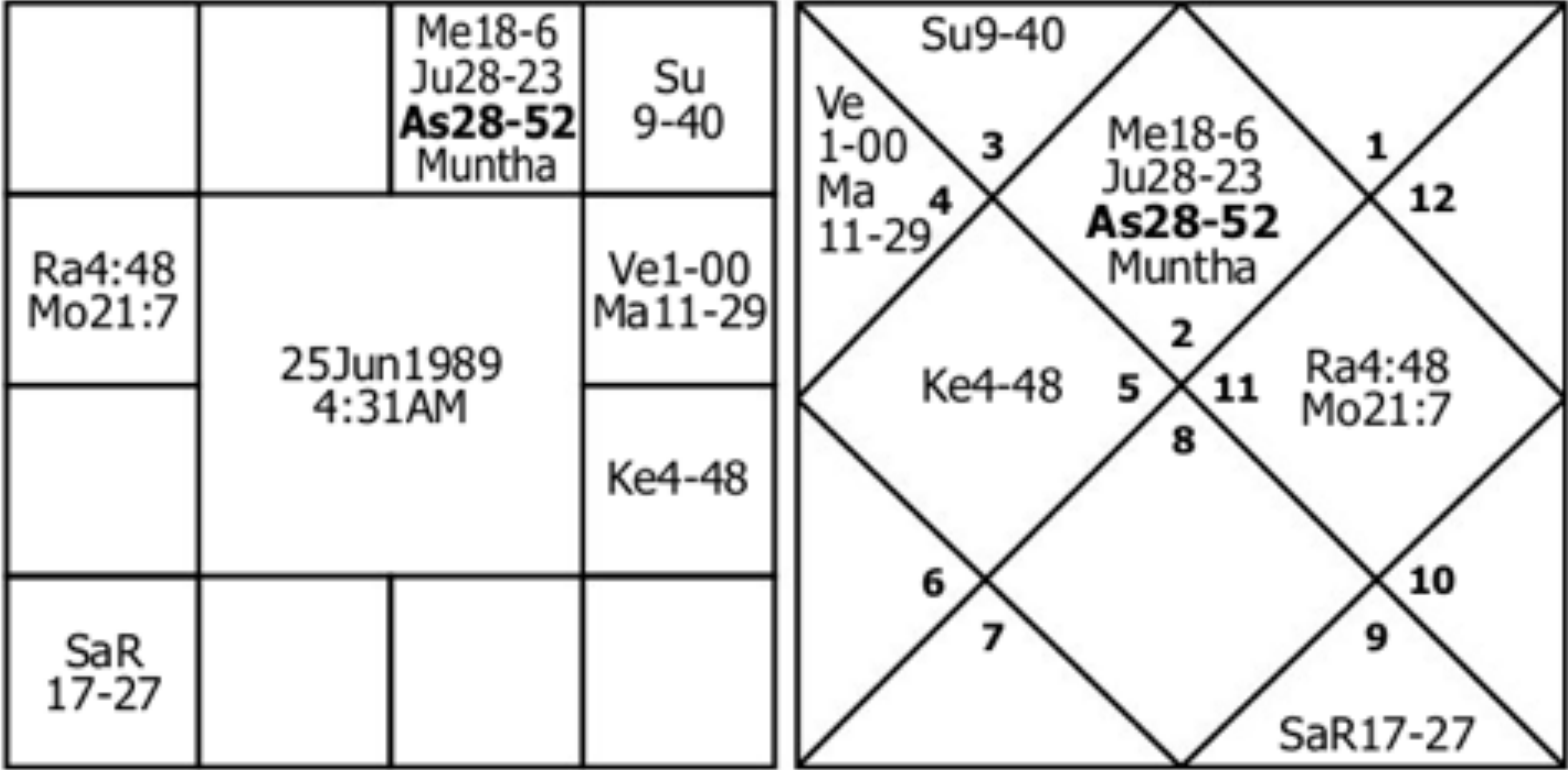
2. If Moon does not form Ithasala yoga with any planet aspecting lagna, The Moon sign lord is chosen as the lord of the year.

However **Moon can be selected as the year lord in special circumstances** if:

1. In the annual chart, Cancer is rising in the lagna with Moon in the lagna and the strongest of the office bearers.

2. *Varsh-Pravesh* occurs at night with Moon as *Tri-Rashi Pati,* is the strongest in *Panch-Vargiya bala*, and also aspects lagna.

Chart No 31: V.P. Singh: Born on 25Jun1931 at 7-05 AM at Allahabad: Annual Chart for 58th year 1989-90.



In the above annual chart, The Moon is the lord of the year; because the Moon is the strongest office bearer with a strength of 13.62. The *Varsh-Pravesh* is of night and the Moon is *Tri-Rashi Pati* for Taurus lagna. Moreover Moon aspect lagna from the 10th house.

8. Importance of the lord of the Year

The lord of the year is the most important planet in an annual chart. It influences all the events that take place **throughout the year.** The following points need special mention:

1. It is important to take into consideration the strength of the year lord in birth as well as in annual chart. If the year lord is strong in annual chart, but weak in birth chart, then many good results should not be expected.

2. The results of the year lord also depends on its natural significance like the Sun signifies dignity & status, the moon comforts & liquids, mars valour, mercury intelligence, Jupiter wealth, progeny & wisdom etc.

3. The year lord also indicates the direction in which gain/loss is likely to occur.
4. The year lord in the annual chart ascribes similar importance as lagna lord. The involvement of the year lord in formation of various Tajika Yogas must always be considered while analysing annual chart. A planet having Ithasala with the year lord, gives good results as per its own nature. Some good results may be expected if a benefic is even in an *Isphara* yoga with the year lord.
5. According to Tajika Neelkanthi, the planet or the year lord gives results according to the nature of its own *Hadda* and the nature of the planet having Ithasala with him.
6. Placement of the year lord in houses 6, 8 & 12 reduces its beneficence. Elsewhere it produces good results.
7. Combustion, debilitation or retrogression of the year lord are the other deterrents to its beneficence.
8. A year lord in full strength as per *Panch-Vargiya Bala*, produces benefic results to the fullest extent. An extra-ordinarily strong year lord produces excessively beneficial results during the year. One in medium strength gives average benefic results; and a weak year lord produces only bad results, disappointments, humiliation and obstacles.

9. Interpretations of the year lords

As lord of the year is the most important planet controlling the events for the full year, it should be strong and well placed. The strength of the year lord is measured as per *Panch-Vargiya Bala or Vishwabala* (V.B.) as under:

1. Extra-ordinary strength or *Parakrami* having V.B. of 20.
2. *Pooran* or full strength having V.B. of 15 to 20.

3. *Madhyam or* Medium strength having V.B. of 10 to 15.
4. *Alpa* or low strength having V.B. of 5 to 10.
5. *Nirbala* or weak strength having V.B. upto 5 units only.

Other factors that give strength to a planet are its placement:

1. In Kendra or Trikone.
2. In own or in a friend's house.
3. In Subhkartari yoga or having Ithasala with benefics.
4. It is aspected by benefics/ Yogkaraka planets.
5. It should not be aspected by malefics or be in inimical signs.
6. It should not be in houses 6, 8 or 12.
7. It should not be combust, debilitated or retrograde.

10. Results of Various Planets as Lord of the Year

1. **Sun:**

    a) **In full strength**: Gives high status, political power, health, wealth, name, fame, position of authority, dominance over opponents, happiness from children and fulfilment of desires. It is particularly beneficial in Upachaya Houses (3, 6, 10 & 11).

    In 41st annual Chart of Sh Rajiv Gandhi, the lord of the year was Sun with directional strength in 10th house in his own sign Leo with two benefics Mercury & Venus. The Sun also had a friendly Tajika aspect with Jupiter in its own sign in 2nd house. In birth chart also the Sun was Lagna lord in lagna. The native suddenly became the Prime Minister of India on 31Oct 1984 after the death of his mother. The suddenness was because of association of 8th lord Mercury with Sun in annual as well as in birth chart.

b) **In Medium Strength:** The above results are obtained to a lesser extent. One may also have loss of health, vitality or reputation, change of place of work/ residence, and opposition from those in authority.

c) **Weak Sun:** Gives long lasting illness, mental anguish, aimless wandering, displeasure of government and/ or relations, disgrace/ humiliation.

2. **Moon as the Year Lord**

a) **In Full Strength:** The native and/ or his mother gains in health, wealth, business, acquisition of physical comforts & pleasures, The native gets access to senior government officials and gains favours from them. If unmarried, gets married, enjoy sex & family happiness, and birth of a female child. One becomes popular and gains in or from white colour articles.

b) **In Moderate Strength:** The above results are mixed or gets moderated by influence of other planets. It normally indicates loss of health, vitality, wealth, popularity and physical comforts. One may suffer obstacles in career/ profession or loss of support from persons in authority. If such a Moon forms Ishrafa Yoga with a malefic, it leads to phlegmatic ailments.

In annual chart for 58th year of Sh. V.P.Singh, the Moon is lord of the year with moderate strength of 13.62 units The Moon is placed in powerful 10th house in sign of and aspected by Yogkaraka Saturn from 8th house. This made the native Prime Minister of India on 2Dec1989. The Moon is also aspected (by Parashari system) by Mars, who being debilitated in 3rd house produces Rajyoga. The Muntha is well placed in lagna and Muntha-cum-

lagna lord Venus is well placed in 3rd house. However as the Moon is only of moderate strength and is associated with Rahu, the Rajyoga, popularity and support of colleagues was short lived.

c) **Weak or afflicted Moon:** It indicates danger to or loss of mother, wealth, happiness, reputation, position & power. There may be serious illness, quarrel & opposition from friends/ family members or action from government.

3. **Mars as the Lord of Year**

a) **In Full Strength:** It indicates high rank and political status, dominance over opponents, increase in income/ wealth from government, and higher service in Army/ police. The native may have additional siblings or the siblings will prosper. He may acquire land & property, support from spouse and additional energy, drive or sexual prowess.

In annual Chart for 70th year of Sh. P.V. Narsimha Rao, Mars as the lord of the year is placed in strong 10th house as Digbali and all the seven planets are posited in the four Kendra houses with Muntha & lagna lord in Lagna. 8-9th lord Saturn from 7th house aspected Mars and Muntha & Muntha cum lagna lord in Lagna. Hence the native surprisingly became Prime minister of India on 21Jun1991 during dasha of Mars.

b) **Of Moderate Strength:** The above results are obtained to a lesser degree. In addition, it may lead to physical injuries, impurity/ loss of blood, possibility of theft or defamation, and excessive anger or ego.

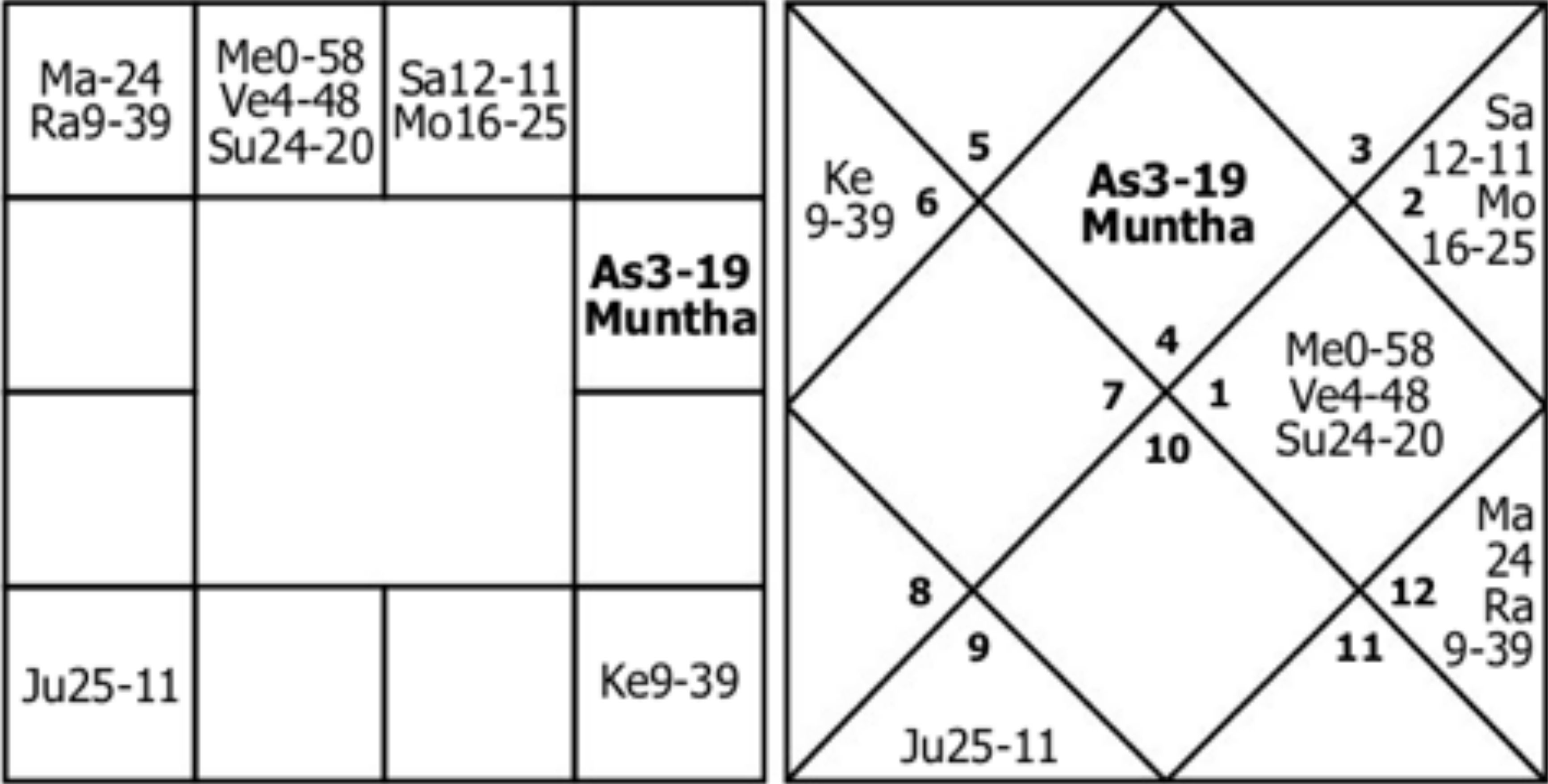
c) **Weak or afflicted:** It denotes fear from enemies, fire & thieves, loss of fame, wealth & property. It may also give accidents, surgery, ill-health, high

B.P., quarrel/ litigation with siblings, opposition from dear & near ones, change of residence, and unwanted journeys.

4. **Mercury as the Lord of the year**

a) **In Full Strength:** The native achieves success and gain status, name & fame through literary works, writings, research, business, art, accountancy & journalism. He gets honours & awards in literary pursuits, fine arts, diplomacy, succeeds in examination & interviews and cultivates friendship& relations with people of status.

Chart No 38: Rabindra Nath Tagore: Born on 7May1861 at 2-51 AM at 88E13 & 22N39: Annual chart fort for 53rd year for 1913-14

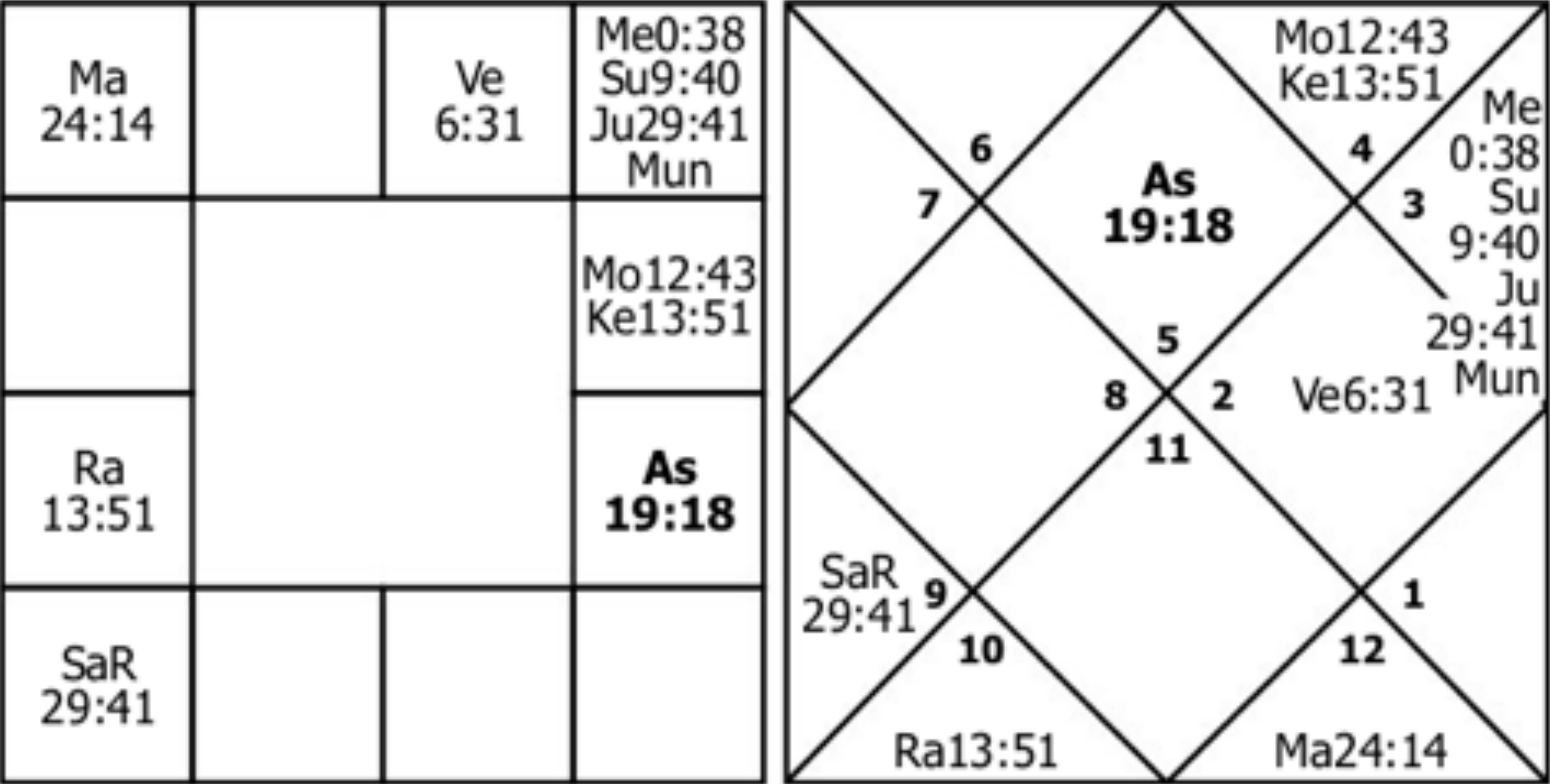


Strong Mercury is the lord of the year placed in strong 10th house of Aries of Yogkaraka Mars, placed in 9th house of luck. Mercury is associated with exalted Sun & Venus, a repeat combination in Aries of birth chart. This gave native excellent intellectual and literary talents. The combination is hemmed between Yogkaraka Mars & Lagna lord Moon and is in friendly aspect of 6-9th lord Jupiter. The exalted Sun is in *Poorna Ithasla* with Jupiter. This gave native the Noble Prize for literature on 14Nov1913.

b) **Of Medium Strength:** The above effects get modified and moderated accordingly. But there is happiness from family & friends and possibility of pleasure of undertaking journeys. There may be problems due to intemperance in speech and arguments.

c) **Weak or afflicted Mercury:** It gives loss in business/ wealth, prestige, nervous breakdown, lack of discrimination, skin & throat ailments, and incoherent speech. He may become false witness, get cheated, lose friends and quarrel with relations.

Chart No 39: V.P.Singh: Annual Chart for 1990-91: Loss of Power



Main Features

1. Mercury is the year lord with moderate strength but weak because in first degree, without any friendly aspect, and in inimical aspect of Mars from 8th house and of Saturn lord of 6th in annual chart & lord of 8th in birth chart from 5th house.

2. Moon, though in her own sign, is in 12th house in close conjunction with Rahu-Ketu axis.

3. Lagna lord Sun is also aspected by Mars & Saturn.

4. Mercury is 3-12th lord is with Lagna lord Sun and 12th lord Jupiter.

5. Native lost power (Prime-Ministership) on 7Nov1990 while undergoing Pratyari dasha of 12th lord Moon.

5. **Jupiter as Lord of the Year**

a) **In Full Strength:** It gives name, fame, wealth, honours, wisdom, good children, comforts at home, and confidence/ cooperation of even opponents. One is inclined towards religious & virtuous pursuits, has clarity of thoughts, knowledge of higher things, goes on pilgrimage and has general prosperity.

b) **Of Medium Strength:** The above mentioned results accrue to a lesser extent. The native is associated with persons in authority and at times gets displeasures from them and suffers ill-health. He is inclined towards study & scriptures. If Jupiter is involved in Ishrafa Yoga with a malefic, there is loss of wealth or unhappiness due to progeny.

c) **Weak/ afflicted Jupiter:** It causes failures & disappointments, various ailments, loss of wealth due to theft or speculations. Friends become foes, children or spouse neglects, relations quarrels and there is lack of discrimination.

6. **Venus as lord of the Year**

a) **In Full Strength:** It bestows domestic bliss of the highest order including conjugal happiness, health, wealth, all types of comforts, new knowledge or expertise in fine art. One is successful in all affairs including love affairs & marriage, auspicious events mark the year and there is elevation in status.

b) **Of Moderate Strength:** The income & comforts get reduced. One suffers from diseases/ troubles, mental worries & misunderstanding of or due to spouse. If Venus is afflicted, loss of wife or heavy loss of money is indicated.

Chart No. 34: Annual Chart For 45th year of J.L. Nehru 1933-34

			Muntha
Ra1:18			
Sa17:39			Ke1:18
Ma4:34 Ve17:1	**Su0:16 Me7:09**	Mo7:20 **As 28:35**	Ju21:5

Su0:16
Me7:09
Ju21:5
Ma 4:34 Ve 17:1
8 **9** **6** **5**
Mo7:20
As28:35
Ke 1:18
7
Sa17:39 **10** **4**
1
Ra 1:18 **11** **12**
3 Mun- tha **2**

Venus is the lord of Varsh-lagna, Lord of the year and Karaka of wife. The strength of Venus is only moderate. Venus is associated with 2-7th lord Mars in 3rd house in *Paapkaratari* between Sun & Saturn. Moon & Saturn are in inimical aspect and in Ithasala. Muntha though in 9th house, is aspected by Mars and Rahu. The native lost his wife in Mar1934.

c) **Weak/ afflicted Venus:** The native suffers from mental agony & anxiety, obstacles in profession, failure in undertakings, and quarrels with wife & children throughout the year. One may lose business or service, conjugal unhappiness and fear from low caste women.

7. **Saturn as Lord of the year**

a) **In Full Strength:** It indicates Success in litigation & election, leadership among own clan, longevity, health & happiness, ability for hard work & concentration of mind, acquisition of old house, land or property, gains from low caste people or foreigners.

b) **Of Medium Strength:** It reduces the above results to a great extent and makes the life of the native miserable & degraded, suffers from anguish & body ache, loss of fame & wealth, gives association with low caste people and increase of opponents.

c) **Weak/ afflicted Saturn:** It indicates poverty, mental anguish, disgrace, depression, diseases & sorrows, windy ailments, loss of some near or dear one, financial losses, failure in all ventures, enmity with own people, fear from foes and general deprivation.

Note: The above results are fairly general in nature. They are further modified by various factors such as location of the year lord in annual & birth chart, the influence of other planets, Muntha & Muntha lord on the year lord, involvement of year lord in various yogas specially Tajika yogas etc. However one thing is certain that if the lagna lord of birth & annual chart, and Muntha & its lord are strong and well placed in Kendra/ Trikone houses, the year will pass with peace & happiness. When lord of the year is in any of the houses 6, 8 or 12 and 10^{th} lord of the annual chart is weak, the year proves very inauspicious.

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Chapter 13

House-wise Analysis of Annual Chart

1. **General:** As brought out in brief during chapter on "Basic Considerations", each house of the annual chart must be analyzed first individually, then jointly with other houses and finally with the corresponding house of birth chart, before arriving at any conclusion. The rules for strength/ weakness of any house or their basic significations remain the same as stated earlier. Acharya Neelkantha said akin to Parashar that whenever a house is associated or aspected by its lord or benefics, it would boost up energy and benefic results would accrue. The converse is also true as a malefic would inhibit the results. The results of planets would depend on their *Panch-Vargiya or Viswa Bala* in the annual chart. Stronger the planet, better would be the results. Some of the classical combinations in respect of various houses are discussed below.

2. **First House**

    1. A strong Lagna and the lagna lord, having great *Panch-vargiya Bala*, placed in Lagna, Kendra or Trikone house ensures good health, wealth, happiness, and dominance over opponents throughout the year.

    2. If the lagna lord of the birth & the annual chart, the Muntha lord, lord of the year and the lord of 8th house, are all strong and placed in houses other than 6, 8, or 12, the whole year would pass in comfort, and sees good health, wealth and fame. If these lords are weak,

in houses 4, 6, 8, or 12, and bereft of benefic influence, the whole year proves troublesome, causing adverse results and may even cause death in case of adverse dasha operating.

3. A strong benefic in lagna, aspected by strong lagna & Muntha lord ensures good health, wealth and fame.
4. The lagna under the association/ aspect of malefics, bereft of any benefic influence, leads to various troubles, quarrels, ill health and degradation.
5. A malefic, in a Kendra in birth chart, falling in the lagna in the Annual chart, produces adverse results.
6. A malefic, happen to be lagna lord in birth chart, casting inimical aspect on the lord of the year or lagna lord in annual chart, indicates illness. Additional malefic influences may lead to troubles equivalent to death.
7. When the sign falling in the 8^{th} house of annual chart is identical with the lagna in the birth chart, it indicates illness.
8. A direct planet in the 12^{th} house from lagna and a retrograde planet in the 2^{nd} house, cause illness. Such a situation in relation to the lord of the year or lagna lord of birth / annual chart, may cause imprisonment if the birth chart also indicates the same.
9. Lagna lord in 8^{th} house of annual chart, in inimical aspect of Mars, causes injury by weapon or accident.

Effects of Planets

1. A weak Sun as lord of the lagna, the year or of Muntha, would cause bad health, ailments of eye or skin, or misunderstanding with parents. The native would also have lack of courage or be humiliated.
2. A weak Moon (if also happen to be one of the five office-bearer), will give eye trouble, loss of wealth,

peace of mind, status and of health. It may also cause, professional disappointments and failure in litigation. But a strong Moon, in *Kamboola* yoga involving lagna lord is good for health, wealth and peace of mind.

3. A weak Mars in same category, would give wavering mind, disputes with enemies or within family, lack of initiative, rheumatic pains & diseases, fear from government or fire, and miserable sexual life.

4. A weak Mercury in same category, placed in lagna, would make one lustful and cause mental aberration and gives loss of prosperity & obstacles in intellectual pursuits. However, strong Mercury will provide high calibre of intelligence, happiness to wife, gain of wealth & friends, and advantages from government.

5. A strong Jupiter in lagna (preferably as lagna lord) would give name, fame & wealth, good health, happiness to & from spouse & children, improvement in business, honour & favour from those in power and destruction of enemies. A weak Jupiter in lagna destroys all these good effects. A debilitated Jupiter deprives one of all comforts during the year.

6. A weak Venus in lagna destroys married life. There are no comforts & luxuries and relations with opposite sex are unhappy. But a Strong Venus gives good family life, increase in wealth, all types of comforts and honour from government.

7. A weak Saturn in lagna, brings reversal in job/ profession, troubles from wife, friends & servants, and windy ailments. An exalted Saturn in lagna, however, would give happiness from children and makes one popular. The Saturn if in its own sign provides good & robust health.

8. Rahu or Ketu in lagna, would cause fear from enemies, excess of expenditure, loss of reputation, stomach

ailments, disputes and troubles from government or from children.

Cancellation of Adverse Influences

No adverse prediction should be made unless factors causing their cancellation/ modification are taken into consideration. Some of the such features are as under:

1. A strong lagna lord, Muntha or year lord under benefic influences (aspect/ association) in lagna, or houses Nos.5,9,or10.
2. A strong Jupiter under benefic influence, bereft of any malefic influence in a Kendra/ Trikone.
3. Jupiter and 7th lord under benefic influence, but bereft of any malefic influence.
4. Malefics in house 3, 6, & 11and benefics in Kendra/ Trikone.
5. Strong lords of Muntha, birth lagna and annual lagna placed in Kendra, Trikone, 2nd or 11th houses.
6. Exalted Jupiter, Venus and Saturn establishing Ithasala with benefics.

Dwi-Janam year (Year of second birth):

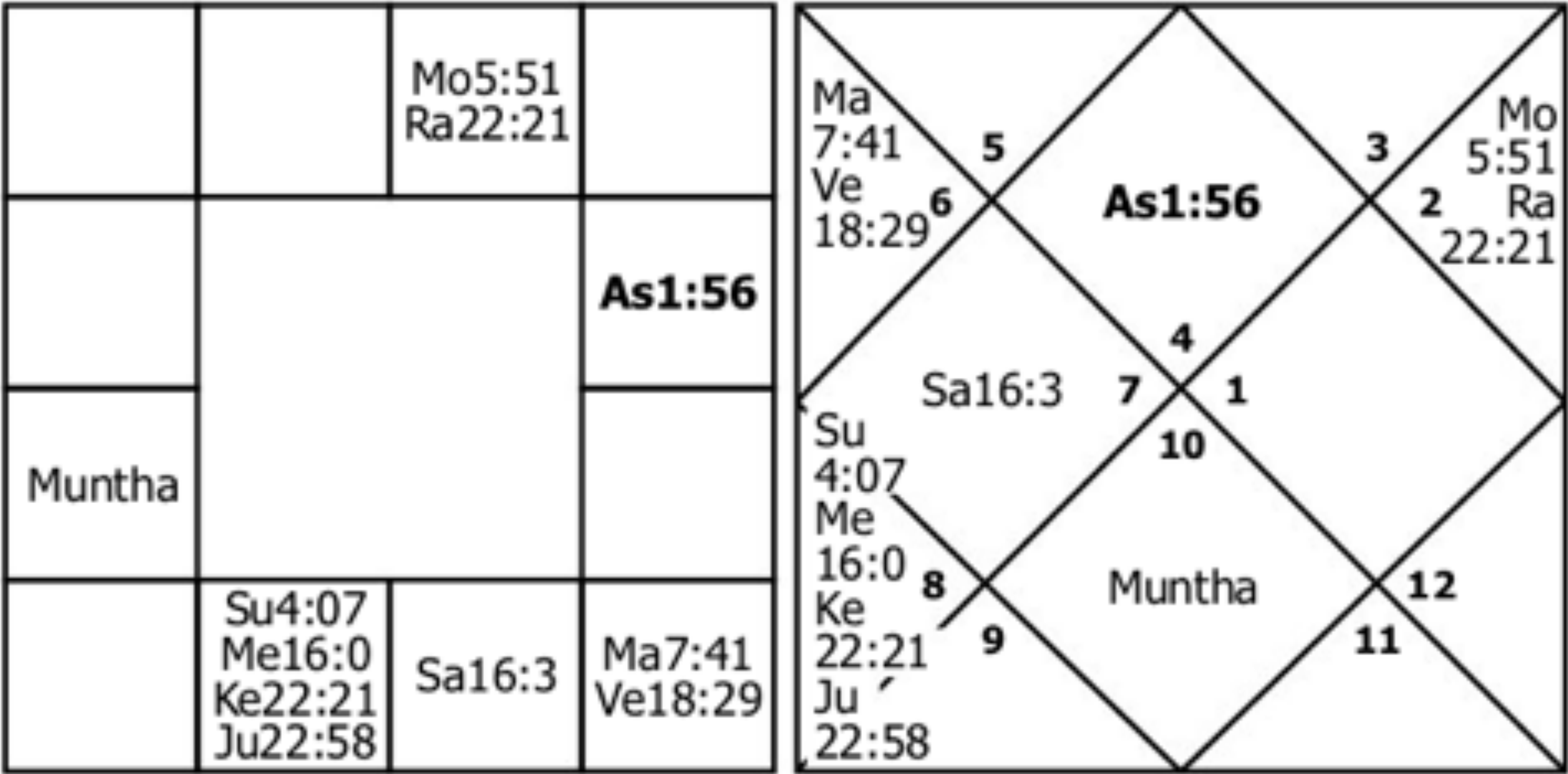
When the birth lagna recurs as lagna in annual chart, it is called Dwi-Janam year. Such a year is generally adverse and leads to illness, disappointments, reversals, monetary loss, loss of name, fame or even death. Following points must be noted in this regard:

1. If the degree of lagna in birth and annual chart are identical, the entire year produce adverse results.
2. If the birth Nakshtra (one occupied by Moon in birth chart) too recurs in the annual chart, along with the

lagna, and if Moon & Jupiter are weak or placed in 6th or 8th house under malefic influence, the year proves very bad. If the birth chart also shows an adverse dasha, the year may prove fatal.

3. The Moon in 6th and Jupiter in 8th house during a Dwi-Janam year, may cause serious illness or death.
4. When the lord of the year, lagna lord of annual chart, and the Muntha lord are strong and well placed, much of the blemish of Dwi-Janam year is taken off.
5. Much of the adverse influence of Dwi-Janam year is taken off if Moon & Jupiter in the annual chart are strong and well placed.

Chart No. 41: Ms Indira Gandhi: Annual chart for 67th year w.e.f. 20Nov1983



The adverse factors in the chart may be listed as under:

1. Recurrence of Dwi-Janam year.
2. Lagna lord Moon & the Sun in Rahu-Ketu axis.
3. Muntha is in adverse 7th house.
4. Muntha lord Saturn is lord of the year also and is placed in adverse 4th house in Paapkartari Yoga and is lord of 7-8th houses.

5. From this Saturn, Moon is in 8th in Rahu-Ketu axis.
6. There is no benefic in kendras.
7. 6th lord Jupiter is in identical degrees with Rahu-Ketu.
8. Venus, the Moon sign lord, is debilitated in 3rd house with Mars, both being afflicted by Rahu.

Native was running Vimshotri dasha of Saturn- Rahu, when she was assassinated on 31Oct 1984.

3. Second House of Wealth

The second is primarily the house of wealth and the Jupiter is the Karaka of wealth. If Jupiter is strong and well placed, the second house prospers and inflow of wealth is ensured. Jupiter's position in a particular house in the annual chart indicates the source from which the native would receive the wealth during the year, provided the Jupiter is in the 2nd house in the birth chart. Various wealth indicating combinations are given as under:

1. When the lagna lord has connection with lord of 2nd, 5th, 9th, or 11th or is in Ithasala yoga with them during the year, wealth will accrue in abundance. But if Jupiter is making an *Ishrafa* yoga with a malefic, causes financial loss and fall in regular income.
2. Jupiter as 2nd lord in the birth chart is placed in 2nd house or forms Ithasala Yoga with lagna lord of annual chart, indicates prosperous year.
3. There will be unexpected gains if Jupiter aspects 2nd house in birth chart and becomes strong lord of the year in annual chart.
4. Jupiter as lord of the year and very strong, bestows the results of the house he aspects in the birth chart.
5. Jupiter aspected by benefics or conjoined with them occupying 2nd house gives money and status. If such a

Jupiter aspects Muntha also, there will be gain of power (Please refer chart of 41st year of Rajiv Gandhi).

6. Strong Jupiter occupying same house in annual chart, of which he was the lord in birth chart and having Ithasala with lagna lord, gives results of such house in abundance.

7. A strong Mercury/ Venus in the 2nd house or as lord of the year ensure income or wealth by literary or fine art' activities. A strong 2nd lord aspecting 2nd house of birth/ annual chart, ensures acquisition of wealth. But if weak, it causes loss of wealth.

8. In the birth chart, there may be wealth giving yogas, but if in the annual chart any one of these planets forming yogas becomes weak, there may be loss of wealth and the native may not be able to recover his money.

9. If Jupiter aspected by malefics in annual chart occupies 8th or 2nd house in the same chart, there will be loss of wealth and danger of punishment.

10. Mercury as 6th lord in birth chart, occupying 6th house of the annual chart does not give gain of wealth.

11. There is special gain of wealth, authority and power, if *Artha Saham* is in 2nd house and is aspected by benefics. If 2nd lord and *Artha Saham* have friendly aspects from benefics, money comes easily; but if aspected in inimical way, wealth comes after great efforts.

12. Wealth comes easily, if there is Ithasala of lagna lord & 2nd lord. With Ishrafa yoga, there is loss of wealth or money is earned through undesirable means. One also leads life of fear.

13. If the sign occupied by Jupiter in the birth chart, happens to be lagna in annual chart, aspected by its

lord and other benefics, there will be health, wealth and happiness during the year.

14. The Sun in the lagna in birth chart, falling in 2nd house in annual chart, ensures acquisition of wealth and comforts. Saturn in a similar situation, causes failure in undertakings. But Saturn in 2nd house with Jupiter gives prosperity and comforts through siblings.

15. When the 2nd lord as well as occupants of 2nd house in the birth chart are weak or combust in annual chart, there is loss of accumulated wealth.

The following would be the general effect of strong planets in the 2nd house of an annual chart:

1. **Sun:** Family disputes, fear from enemies, trouble from cattle, loss of wealth and danger.

2. **Moon:** Gains from friends, accession to wealth, victory over opponents, and improvement in status.

3. **Mars:** Disputes, danger from fire/ accidents, and loss of wealth.

4. **Mercury:** Wealth accretion, victory over enemies, gain of name, fame and happiness.

5. **Jupiter:** Happiness from wealth & family, association of friends & good people, and good health.

6. **Venus:** Gain of wealth and grain, happiness from downtrodden, increase in friends, and destruction of enemies

7. **Saturn:** Change of place/ residence, ill health, strife in family, worries about spouse/ children, and phlegmatic troubles.

8. **Rahu/ Ketu:** Worries, fear from government, eye or stomach trouble, loss of wealth and fame.

4. Third House

The third is primarily the house of younger siblings& Valour and Mars is its Karaka. Some of combinations for well being of siblings and harmonious relations with them are:

1. A strong Jupiter in 3rd house or Jupiter in Ithasala with 3rd lord, Indicates comforts from brothers and increase of valour.
2. The 3rd lord in 3rd house in Ithasala with lagna lord or lord of the year.
3. If there is benefic influences on 3rd house with Mars identical in sign of Saturn or Mercury in 3rd house in sign of Mars.
4. Strong Mercury or Venus as lagna lord in birth/ annual chart, is located in 3rd house of annual chart.
5. Sun or Venus as lord of the year, bereft of any malefic influence.

There is dispute, disharmony or illness to siblings, if,

1. The 3rd lord, as year lord is combust or has malefic aspect.
2. Sun or Venus as year lord is weak, combust or eclipsed.
3. The 3rd lord is in Ishrafa with year lord or with malefic.
4. A weak Jupiter is in 3rd house or in Ishrafa with 3rd lord.
5. Mars in 3rd house in sign of Mercury or Saturn in sign of Mars.
6. 3rd lord in 3rd house in sign of Mars or of Saturn.
7. Lagna lord or year lord is placed in 7th to 3rd (9th) house.

8. 3rd house is occupied by Moon & Mars without aspect of Jupiter.

9. Exchange between lords of 3rd and 6th houses.

10. *Bhratra Saham* is associated with malefic and not aspected by its own lord/ benefics or lord of *Bhratra Saham* and of 3rd house are eclipsed or placed in houses 6, 8, or 12.

The general effects of various planets in 3rd house are as under:

1. **Sun:** Gives good health and prosperity to the native, but causes affliction to siblings.

2. **Moon:** Causes benefits, good income and secret pleasure to sibling.

3. **Mars:** Provides acquisition of property, destruction of enemies and all round success if it is strong year lord without malefic influence; but causes troubles/ loss to sibling, if weak.

4. **Mercury:** Provides happiness & reputation, if placed alone & unafflicted.

5. **Jupiter:** Bestows name, fame, status, wealth and happiness from children.

6. **Venus:** Brings mutual benefits & increase in wealth among siblings, but causes unnecessary expenditure also.

7. **Saturn:** Causes anxiety & misunderstanding among siblings, but brings attachment with mother and brings favour from authorities to native.

8. **Rahu-Ketu:** Causes affliction/ misunderstanding among siblings, but brings happiness, wealth & honour to native & siblings.

5. Fourth House

1. The 4th lord in 4th house gives lovable son to parents.
2. A strong 4th lord in Ithasala with lagna lord or year lord ensures parental comforts.
3. The parents are happy if *Matri saham or Pitri saham* is in 4th house or they are in Ithasala with lord of lagna/ year.

There will be trouble/ discomfort to parents due to native or native suffers due to absence or lack of parental care, if,

1. A weak 4th lord in 4th house in birth and annual chart.
2. Afflicted Sun or Moon or Sun & Moon together in 4th house.
3. Mars & Saturn, bereft of benefic influence are placed in 4th house of annual chart, in a sign identical with 4th house or its lord in birth chart.
4. Saturn on birth sign of Sun/ Moon in annual chart.
5. Sun/ Moon associated or aspected by malefics occupies 4th house.
6. Moon in the same sign as in birth chart.
7. Saturn conjuncts Sun in annual chart.
8. *Matri/ Pitri Saham* is in Ithasala with malefic or 8th lord. But if in Ishrafa with malefic, it is still worse.
9. *Matri/ Pitri Saham* in 4th house afflicted by Muntha or its lord.

An afflicted planet occupying 4th house causes difficulties to those persons or events, which the planet signifies. The general effects of planets in 4th house are as under;

1. **Sun:** Causes affliction to parents, loss of cattle, loss in cultivation, bodily troubles, and fear from vehicles.

2. **Moon:** Gain in health, wealth, domestic happiness, birth of female child, & agricultural field, success in dispute with government, and comfort of vehicles.
3. **Mars:** Causes fear from fire, defeat, loss in agriculture, distress in family, dispute among friends, and many other difficulties of various sorts. But Mars in own/ exaltation sign gives very good results.
4. **Mercury:** Gives wealth, good income, gains in educational/ intellectual pursuits, gains from new friends & acquaintances, gain of new vehicles.
5. **Jupiter:** Acquiring a new vehicle/ property disposing the old one with profit**,** gains from government and in new ventures, and all round happiness.
6. **Venus:** Similar results as Jupiter, and luxurious life.
7. **Saturn:** Causes professional discomforts, eye, stomach or joints ailments, fire accidents, defamation, and loss of agriculture & cattle.
8. **Rahu-Ketu:** Deprive native of vehicle, face interference from superiors, suffer cough, asthama, rheumatic complaints, aimless travels; while Ketu additionally causes troubles to mother.

6. Fifth House of Children, Dignity & Intelligence

The birth of a worthy child is indicated if,

1. Jupiter's natal sign falls in 5^{th} house of annual chart is occupied by Mars or Mercury as year lord.
2. Jupiter as year lord occupies 5^{th} or 11^{th} house of annual chart.
3. Similar results happens if Sun, Mars, Mercury or Venus as year lord are placed in 5^{th} or 11^{th} house.
4. Jupiter as lord of *Putra Saham,* is placed in 5^{th} house.

5. Strong *Putra Saham* associated with or aspected by benefics is placed in 5th house.
6. Strong lagna lord and 5th lord conjoin in 5th house.
7. If strong Venus is having a favourable aspect of Mars in 5th or 7th house in annual chart, the native's wife will conceive.
8. Exalted Moon, Jupiter or Venus is placed in 5th house and establishes Ithasala with the lagna lord.
9. Strong Mercury along with Mars occupy 5th or 11th house in a benefic sign and is aspected by benefics.

Troubles, Miseries or even death of progeny is denoted if,

1. Jupiter the karaka of progeny is afflicted.
2. The natal sign of Saturn falls in the 5th house of annual chart and is afflicted by malefic.
3. 5th house and 5th lord are under influence of malefics.
4. Retrograde Mars afflicted by a malefic causes abortion or death of a child.

Chart No36: Ms. Indira Gandhi: Annual Chart for 1946-47: Birth of a Son

		Mo 8:06	Ra 8:36
			Sa1:36 Ma8:41
Mun			
Ke 8:36	Su4:08 Me26:16	Ve 16:26	**As 25:20** Ju25:3

Ve16:26
Su 4:08 Me 26:16
7
8
As 25:20 Ju25:3
5
4
Sa 1:36 Ma 8:41
6
Ke 8:36
9
3
Ra 8:36
12
Mun 10
11
2
Mo 8:06
1

Main Features of the chart are:

1. Saturn as 5th lord aspects 5th house from 11th.
2. Jupiter, the karaka of progeny is in identical degree as Lagna aspects 5th house Muntha and Moon from lagna.
3. Muntha is in 5th house and is aspected by its lord Saturn from 11th house.
4. Moon is exalted in 9th house in mutual aspect with year lord Mercury.
5. Mercury, the year lord & lagna lord, is in *Poorna Ithasala with Jupiter.*
6. *Vimshotri* dasha in birth chart is Jupiter-Venus and in *Patyani* dasha in annual chart is of exalted Moon.

The **general effects of Various planets** in 5th house are as under:

1. **Sun:** Creates distress to children, loss of discrimination & wealth, fear from government, loss of happiness, and dispute with relatives.
2. **Moon:** Strong Moon gives success due to own thinking, help from friends, and birth of a child. Weak Moon gives adverse results.
3. **Mars:** Indicates ill-health of children, tension/ troubles from unexpected areas, loss of reasoning & rash decisions, but success over enemies.
4. **Mercury:** Provides happiness from children, success in all endeavours, association with men of status, and gain in income.
5. **Jupiter:** Bestows prosperity to children, gives opportunity to show one's ability/ talents, and all round happiness.
6. **Venus:** Gives sudden windfall gains, brings prosperity & luxuries, relieves from fear, sorrow & worry.

7. **Saturn:** Causes constant fear of reputation, mental aberration, worries about self & children, and undesirable state of affairs.
8. **Rahu:** Causes rash actions, defective digestive system, and sufferings from enemies/ foreigners.
9. **Ketu:** Troubles or even loss of a child, problem from authorities, loss of reputation and false allegations.

7. Sixth House of Debts, Disease, Enemies & losses

1. The 6th house is a prominent Trika (others being 8& 12th), Trishadya (others being 3rd & 11th) & Apoklim house (others being 3rd, 9th, & 12th) indicating various miseries except when it acts as an Upachaya House (when it is influenced by benefics only) and gives secondary Rajyogas.
2. If Lagna lord and the year lord are both weak and occupy any of the sign of Trika houses, the losses are as per nature of sign. A quadruped sign means loss of vehicle/ transport and biped sign indicates loss of dependant persons including servants.
3. Venus as an afflicted year lord, occupying 6th house gives losses as per nature of its sign or about marriage / spouse.
4. Sun in similar position causes troubles from servants and bile ailments.
5. The birth lagna, being a sign owned by Venus, falling in 6th house of annual chart, occupied by Sun and *Roga saham* associated with malefics, causes sexual diseases.
6. A retrograde Saturn as year lord and afflicted in 6th house gives windy diseases/ chronic illness like rheumatism, stomach troubles etc.
7. Retrograde Jupiter in similar position, with no kamboola yoga with Moon, causes windy troubles/ diseases caused by liver like anaemia & diabetes.

8. Retrograde Mars in such situation causes blood disorders.
9. If lagna lord of birth chart happens to be a malefic and is having inimical aspect of the year/ Muntha lord, there will be illness. If this lagna lord is with malefic, even death may occur.
10. If sign occupied by Saturn in birth chart, happens to be lagna of annual chart, causes excessive troubles like bile, dryness etc. If Saturn aspects this lagna, there may TB. The afflicted Saturn may cause death even.
11. If sign occupied by Mars becomes lagna of annual chart having inimical aspect of Mars, native suffers from blood infection/ fear from fire.
12. If lagna/ and year lord in annual chart have Ithasala with 6th lord, there would be illness.
13. If Muntha, Muntha lord, Lagna and lagna lord are in Paapkartari/ afflicted give acute diseases.
14. Placement of 6th lord in lagna aspected by malefic, creates enemies and opponents during the year.
15. The 6th lord in 5th or 5th lord in 6th house causes affliction to progeny.
16. Muntha in 4th or 7th house in inimical aspect of Saturn or aspected by a malefic gives ill- health & rheumatic pain.

8. Seventh House of marriage & spouse

1. Strong Venus as year lord in 7th gives marriage or happiness from wife.
2. If there is aspect of Jupiter on such a Venus, there is much happiness in marriage and early birth of a child.
3. Mars as one of the five office bearers, if aspects such a Venus, or vice-versa gives marriage and much mutual love.

4. Such a Venus, if aspected by Mercury, gives a secret love with a girl other than his wife and much younger in age.
5. Such a Venus aspected by Saturn gives extra-marital relations with an elderly woman.
6. Strong natal lagna lord occupying 7^{th} house of annual chart, gives a loving & charming wife and is source of comfort.
7. If sign occupied by natal Venus happens to be in 7^{th} house of annual chart and Venus is year lord, there could be marriage during the year.
8. Lagna lords of birth & annual chart placed in 7^{th} house under benefic influence, ensures favours from women.
9. Ithasala between lagna lord and 7^{th} lord/ Venus gives marriage.
10. Strong Venus as year lord placed in 7^{th} house and getting aspect of Jupiter, gives happiness from wife; aspected by Mars causes deeper love with wife; but if Venus is debilitated or aspected by malefic and the Sun is also in 7^{th}, native gets troubles & displeasures from wife.
11. If Muntha occupies sign of any of the five office bearers and is aspected by Jupiter, also gives marriage.
12. *Vivah Saham/ Saham* for wife if aspected by its lord and by Venus/ Mars, gives marriage.
13. Lords of birth chart, Muntha and of the year together located in 7^{th}/ 10^{th} house gives marriage.
14. Jupiter is associated with Muntha or Muntha lord also gives marriage.
15. A strong 5^{th} lord in 7^{th} or vice-versa aspected by Venus/ Mars gives love marriage.

16. Marriage alongwith excessive sexual indulgence, results from:

    a) 7th lord of birth chart is in Ithasala with Venus, who is Year lord also.

    b) Lord of Hudda of Lagna of annual chart is in the sign of natal Venus and placed in a Kendra/ Trikone.

    c) Lord of Vivah Saham in sign of natal Venus and placed in a Kendra/ Trikone.

17. If Muntha is located in 7th house in association with Sun & Mars causes troubles from wife and/ or children.

18. Weak Moon in sign of Venus in annual chart denotes pre-mature ejaculation and little comforts from wife.

19. Afflicted Saturn in 7th house causes controversies and humiliation.

20. Sun as one of the five office bearers, if afflicted gives eagerness to marry to the extent of giving anxieties.

21. The Moon, exalted or in its own sign, in the 7th from Muntha denotes foreign travel.

Chart No.43: Sanjay Gandhi: 28th Annual Chart for 1973-74: Marriage

Mun	Ma3:47		Ke5:22 Sa8:30
			Mo24:24
Ve10:48 Ju17:12			
As4:20 Ra5:22	Me14:11 Su28:27		

- House 9: **As4:20**, Ra5:22
- House 10: Ve10:48, Ju17:12
- House 8: Me14:11, Su28:27
- House 12: Mun
- House 3: Ke5:22, Sa8:30
- House 1: Ma 3:47
- House 4: Mo24:24
- Houses 11, 7, 6, 5, 2: (empty)

Main Features

1. In birth chart of native, Capricorn was lagna, lagna lord Saturn in 7th (Cancer) and Jupiter & Venus were placed in Libra.

2. In the annual chart, there is Ithasala between,

a) 7th lord Mercury & Lagna lord Jupiter, and

b) Lagna lord Jupiter & Venus Karaka for marriage.

3. The Muntha is in inauspicious 4th house, but it is 9th from Moon. Muntha lord is also Lagna lord and is in the house of family having Ithasala with 11th lord & Karaka of marriage Venus.

4. 7th house is in Rahu-Ketu axis with Saturn (Lagna lord of natal chart) denoting controversies and out of caste marriage with a charming girl. Sanjay as a Kashmiri Brahmin married a Sikh girl.

5. 7th lord Mercury is in 12th house with 9th lord Sun (denoting foreign connections of the girl's family) aspected by 5th lord Mars from 5th house (indicating love marriage).

Native married on 29Sep1974 with Ms Maneka, a Sikh girl with her brothers etc settled in foreign.

The general results of various planets placed in 7th house of annual chart are as follows:

1. **Sun:** Causes ill-health to native/ spouse. There may be losses while travelling.

2. **Moon;** Benefic disposition brings improvement in business & wealth. But weak & afflicted causes fever, rheumatic pains or ill-health to spouse.

3. **Mars:** Causes troubles while travelling, mental anxieties, fear from enemies and dispute with public men.

4. **Mercury:** Brings intimacy with young women, gain in business, and increase in status.

5. **Jupiter:** Brings success, fearlessness, honour & comforts from government and spouse.

6. **Venus:** Brings happiness from spouse, comforts from vehicle, good income and victories over enemies.

7. **Saturn:** Causes affliction to spouse, discomfort in travel, threat from government, windy & stomach troubles.

8. **Rahu:** Afflicts secret organs causing piles/ fistula, change of place, poisoning or snake bites.

9. **Ketu:** Loss of honour & reputation, one may go after low class women.

9. Eighth House of Death, humiliation or disease

1. Afflicted Mars in the 8th house causes fear from fire, weapon or ruler.

2. Mars as year lord, weak & afflicted, causes wounds by weapon. In fiery signs there is danger from fire and in biped signs could be death at the hands of cruel persons.

3. Mars in 8th house in signs Aries, Taurus, Leo, or Sagittarius cause injury due to sword. If associated with lagna lord & 8th lord also, could cause death.

4. If Mars & Moon are in lagna & afflicted, Jupiter in 8th house may cause physical disability, or epilepsy.

5. Sun & Mars in 8th may cause fall from vehicle or height and if Saturn also joins in, there could be serious vehicular accident.

6. Jupiter as year lord, if afflicted in 8th house, causes loss of wealth.

7. A combust birth lagna lord in 8th house of annual chart without any benefic influence.
8. The lagna lord in 8th house in Ithasala with 8th lord cause serious illness.

The following **combinations indicate death**, if there is *Maraka dasha* operating in birth chart. If serious affliction is not seen in birth chart, these generally lead to serious illness.

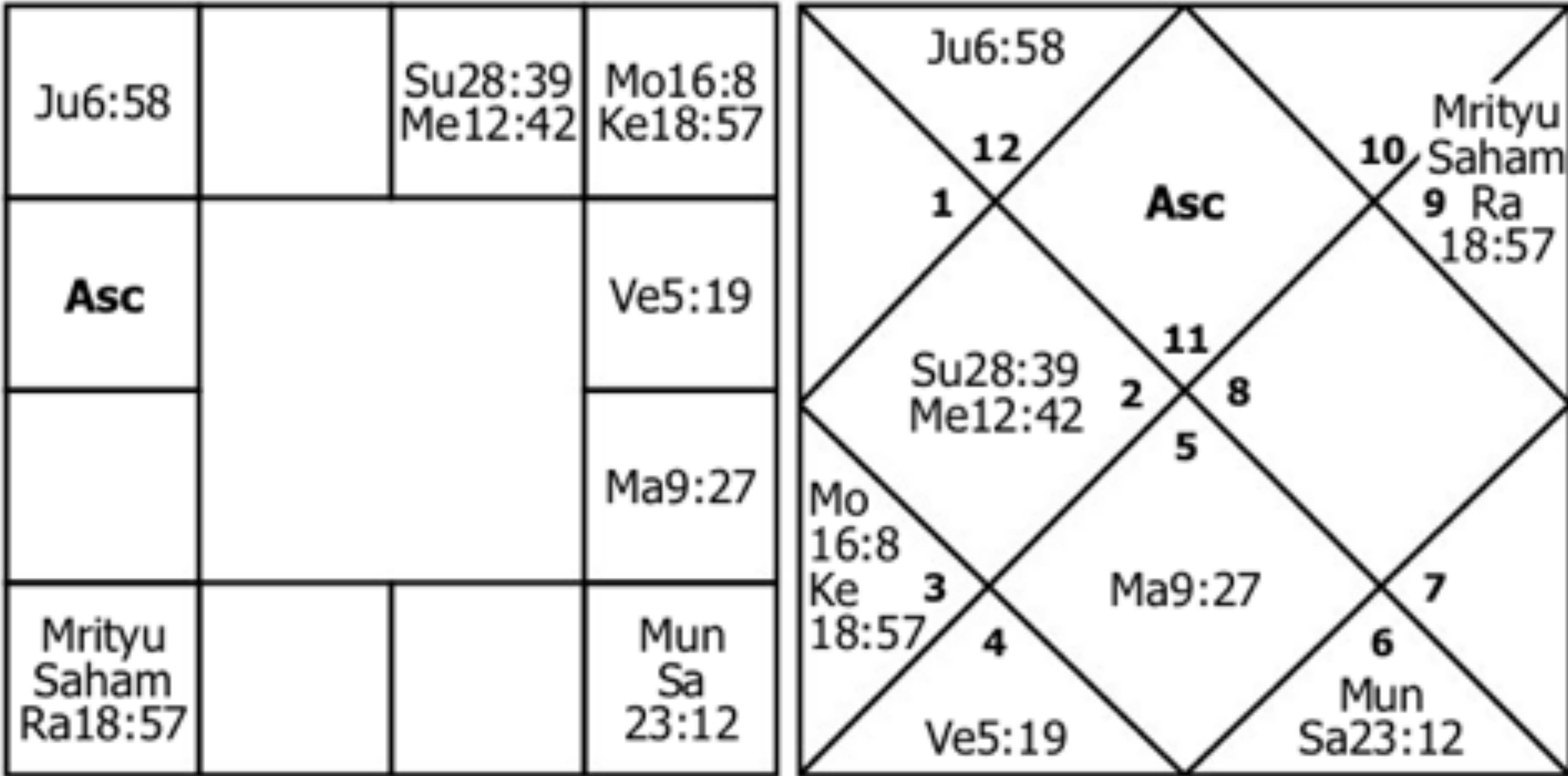
1. The Sun, Mars & Mercury in 8th house.
2. Mars as year lord & afflicted, placed in 8th house.
3. The *Punya Saham* and/ or its lord in 8th house and afflicted.
4. The lords of lagna, Muntha & the year together in 8th or or in Ithasala with 8th lord.
5. Lord of lagna/ Muntha in conjunction with or in adverse aspect to the lord of *Mrityu Saham.*
6. Afflicted Saturn in 8th in Ithasala with lagna lord and being 8th lord in birth chart may cause immediate death.
7. If lagna lord combines with 8th lord & Muntha lord in houses 4,8,or 12th, one meets with death due to diseases represented by concerned planets.
8. Lords of lagna of birth & annual chart in 8th house and afflicted.
9. Afflicted Moon in 8th and in Ithasala with 8th lord.
10. Muntha associated with or aspected by malefic is placed in house 4th, 6th, 7th, 8th or 12th.

The Death may be **due to suicide**, if

1. A malefic in birth lagna, falling in 8th house of annual chart, when aspected by a debilitated Mars.
2. Saturn & Muntha in 8th house of annual chart is associated with Mars.

3. Lord of birth lagna in 8th house of annual chart and afflicted by malefics.

Chart No. 44: Mr Gaurav Kant: Born 13Jun1967 (Tuesday) at 11-50PM at Mathura: 44th Annual Chart for 2010-11: Death



Main Features:

1. In birth chart, Lagna is Aquarius, Lagna lord Saturn in 2nd, Moon in 7th, 8th house has Mars and 8th lord Mercury in 5th house. He had Vimshotri dasha of Mars-Mercury during Jan2011. Mars is placed in 8th house and Mercury is 8th lord, hence a potent Marak dasha. The native was undergoing last third period of Sade –Sati during this period.
2. Occurence of inauspicious Dwi-Janam lagna and its lord in 8th house.
3. Lord of *Mrityu Saham* and lord of birth & annual chart Saturn in mutual aspect.
4. *Mrityu Saham* is in close conjunction with Rahu and in 8th from 8th lord, Mercury.
5. Muntha is in 8th house with Saturn and 8th lord & Muntha lord Mercury in inauspicious 4th house.

6. Weak Moon is in sign of Muntha lord Mercury, in Ithasala with Saturn and in Rahu-Ketu axis. The native was running Mudda Vimshotri dasha of Moon from 9Jan to 8Feb 2011.
7. Kendras & Trikones have malefic influence only.

The native died of blood cancer on 28Jan2011.

The general results of various planets placed in 8th house and afflicted are as under:

1. **Sun:** Causes physical troubles, loss of health & wealth and sorrow.
2. **Moon:** leads to difficulties, fever, stomach troubles, eye troubles and danger from water.
3. **Mars:** gives troubles from enemies or fire, difficulties to wife, wound from weapon, surgery, mental worries.
4. **Mercury:** Gives troubles in eyes, fear and severe physical & mental worries.
5. **Jupiter:** Causes fever, sudden expenditure, fear from enemies, troubles to wife and foreign travels.
6. **Venus:** Physical troubles, fear, loss of comfort or religion, dispute with enemies or women.
7. **Saturn:** causes windy troubles, fear from government, loss of wealth, anxieties, death or death like problems.
8. **Rahu:** causes diarrhoea or typhoid, poisoning, and unpleasant events in the family.
9. **Ketu:** Gives generosity, religious bent of mind, diseases that are difficult to diagnosis.

10. Ninth House of luck & long Journeys

1. Sun as year lord and in a Kamboola yoga with strong Moon, gives comfortable journey as per one's own desire. It also denotes help from government or father.

If Sun does not hold any office, then the journey will be with someone else's help or cause.

2. Muntha in 7th and strong Moon in 9th gives financial gains & foreign travel.
3. Mars as strong year lord gives benefic journeys to distant places and their results will be lasting giving native honour & recognition.
4. Mercury as strong & unafflicted year lord, causes auspicious events, good income and pilgrimages. If afflicted the journey is painful/ inauspicious.
5. Jupiter in 9th aspected by benefics, destroys all afflictions. It also brings good luck, gain of wealth and increase in name & fame.
6. Venus as year lord if not combust, retrograde or afflicted gives comfortable & happy journeys and good social status. A weak Saturn causes loss of wealth and troubles to spouse & children.
7. If a strong Saturn as one of the five office bearer, is in 9th house, there will be prosperity with religious inclinations.
8. If the year lord has Ithasala with 9th lord, journey will be useful.
9. If Lagna lord has Ithasala with 9th lord, year lord or Muntha lord, there would be journey to a place already decided.

11. Tenth house of Vocation & Honour

1. A strong year lord in 10th leads to increase in status, wealth, prestige & power.
2. If sign occupied by Sun in birth chart, becomes lagna/ 10th house of annual chart and is associated with Muntha, promotion in service, and gain in status & comforts are ensured.

3. If Sun is in Leo in 10th house of annual chart, and establish Ithasala with lagna lord, it gives favours from authorities or change of job for better.

4. A strong Moon in 10th house falling in the sign of natal Mars, leads to gain in status, following a change of place or job.

5. A strong Mars or Jupiter in own sign in 10th house, indicates enhancement of status as a result of one's own courage & efforts.

6. Mars in annual chart, in sign of natal Saturn and in aspect with Muntha, causes loss of wealth & status, through unscrupulous deeds, thieves, enemies or government.

7. A strong Mercury in its own sign in 10th house, results in gain of honour and status through intellectual/ literary/ astrological deeds.

8. A strong Venus, in own or exalted sign and aspected by benefics, ensures gain from business and government, promotion in service and good health.

9. A strong Saturn as year lord forming Sasa Yoga, ensures good health and increase in status & wealth. However a weak Saturn denotes all types of miseries.

10. Aspect of Saturn on 10th house, 10th lord or Karma Saham brings poverty, loss from agriculture, and various types of troubles to family.

11. Rahu in 10th house cause loss of/ from vehicle, land or agriculture, but gives expansion of business & financial gains.

12. An Ithasala involving lagna lord, 10th lord and year lord or their exchange cause great Rajyoga giving royal favours & status to the native.

13. The year lord as lord of Raj Saham in Ithasala with Sun also give a powerful Rajyoga.

3. If Sun is in Leo in 10^{th} house of annual chart, and establish Ithasala with lagna lord, it gives favours from authorities or change of job for better.
4. A strong Moon in 10^{th} house falling in the sign of natal Mars, leads to gain in status, following a change of place or job.
5. A strong Mars or Jupiter in own sign in 10^{th} house, indicates enhancement of status as a result of one's own courage & efforts.
6. Mars in annual chart, in sign of natal Saturn and in aspect with Muntha, causes loss of wealth & status, through unscrupulous deeds, thieves, enemies or government.
7. A strong Mercury in its own sign in 10^{th} house, results in gain of honour and status through intellectual/ literary/ astrological deeds.
8. A strong Venus, in own or exalted sign and aspected by benefics, ensures gain from business and government, promotion in service and good health.
9. A strong Saturn as year lord forming Sasa Yoga, ensures good health and increase in status & wealth. However a weak Saturn denotes all types of miseries.
10. Aspect of Saturn on 10^{th} house, 10^{th} lord or Karma Saham brings poverty, loss from agriculture, and various types of troubles to family.
11. Rahu in 10^{th} house cause loss of/ from vehicle, land or agriculture, but gives expansion of business & financial gains.
12. An Ithasala involving lagna lord, 10^{th} lord and year lord or their exchange cause great Rajyoga giving royal favours & status to the native.
13. The year lord as lord of Raj Saham in Ithasala with Sun also give a powerful Rajyoga.

3. If Sun is in Leo in 10^{th} house of annual chart, and establish Ithasala with lagna lord, it gives favours from authorities or change of job for better.
4. A strong Moon in 10^{th} house falling in the sign of natal Mars, leads to gain in status, following a change of place or job.
5. A strong Mars or Jupiter in own sign in 10^{th} house, indicates enhancement of status as a result of one's own courage & efforts.
6. Mars in annual chart, in sign of natal Saturn and in aspect with Muntha, causes loss of wealth & status, through unscrupulous deeds, thieves, enemies or government.
7. A strong Mercury in its own sign in 10^{th} house, results in gain of honour and status through intellectual/ literary/ astrological deeds.
8. A strong Venus, in own or exalted sign and aspected by benefics, ensures gain from business and government, promotion in service and good health.
9. A strong Saturn as year lord forming Sasa Yoga, ensures good health and increase in status & wealth. However a weak Saturn denotes all types of miseries.
10. Aspect of Saturn on 10^{th} house, 10^{th} lord or Karma Saham brings poverty, loss from agriculture, and various types of troubles to family.
11. Rahu in 10^{th} house cause loss of/ from vehicle, land or agriculture, but gives expansion of business & financial gains.
12. An Ithasala involving lagna lord, 10^{th} lord and year lord or their exchange cause great Rajyoga giving royal favours & status to the native.
13. The year lord as lord of Raj Saham in Ithasala with Sun also give a powerful Rajyoga.

14. All afflictions to the native are destroyed if:
    a) 10^{th} lord in 10^{th} house is associated or aspected by benefics.
    b) 10^{th} lord in 10^{th} and 2^{nd} lord is in 5^{th} house.
    c) The lord of *Trirashipati* is in 10^{th} or in trine to 10^{th} lord.
    d) The 10^{th} lord in association with benefics, is placed in 2^{nd}, 3^{rd} or 5^{th} house and 4^{th} lord is in a Kendra.

12. Eleventh house of materialistic Gains

1. All planets by their location in 11^{th} house, are capable of giving material gains depending on their signification and *Panch-vargiya Bala.*
2. A strong benefic in 11^{th} house, bereft of any malefic association, indicates material gain and enhancement of all significations of 11^{th} house. Malefic influence leads to unethical means, obstacles and losses. A weak planet in 11^{th} causes loss of wealth.
3. Any unafflicted & strong planet in 11^{th} gives money; but an Ithasala between 11^{th} lord and lord of lagna/ 2^{nd} in annual chart, gives name, fame, wealth and friendship with worthy men.
4. A strong Muntha or the Muntha lord placed in 11^{th} house getting benefic influence leads to higher achievements in intellectual pursuits or gain in business.
5. The *Artha Saham* in 11^{th} house influenced by benefics, indicats multiple gains.

Various planets, when placed in 11^{th} house, produce following results:

1. **Sun:** Brings gain & honour from government, victory over enemies, but illness to children.

2. **Moon:** Ensures gain in business, association of & gain from influential friends, destruction of foes, general contentment.

3. **Mars:** Secures good status, success & financial gains, but affliction to children.

4. **Mercury:** Brings new contacts & business, good income & profits (if strong year lord), But if afflicted unpleasant relations with spouse & children.

5. **Jupiter:** Provides birth of/ happiness from children, increase in wealth & happiness and victory over enemies.

6. **Venus:** Same as Jupiter with additional comforts of luxuries & vehicles.

7. **Saturn:** Gain of income from agriculture, sale of vehicles & machinery, increase in name & fame: but troubles to progeny.

8. **Rahu:** Ensures gain of wealth, properties & royal status, destruction of enemies, and gain from lower strata of society.

9. **Ketu:** Provides beautiful house and general improvement in all matters.

13. Twelfth House of Expenses, Losses and Deprivation

1. A weak lagna lord or year lord in 12^{th}, indicate varied losses during the year.

2. If strong Jupiter or Saturn as year lord occupies 12^{th} house aspected by a benefic, native acquires or purchase land or building.

3. Moon & Mars in 12^{th} under influence of malefic cause mental tension & losses.

4. Afflicted Sun in 12^{th} house causes eye troubles during the year.

5. Sun as year lord in 12^{th} house in a quadruped sign & afflicted to losses through servants & subordinates.

6. If 12^{th} lord makes an Ithasala with 2^{nd} or 11^{th} lord or Saturn & Moon occupies 12^{th} house, there would be loss of money through misplaced trust.

7. Mars & Saturn together in 12^{th} house indicates loss of vehicles.

8. Strong Saturn as year lord in 12^{th} house, increases inclination towards religion.

9. The 7^{th} lord & 9^{th} lord having Ithasala in 12^{th} house with benefic aspect/ Ithasla of lagna lord causes marriage to a foreigner or at a far off place.

Chart No.45: Marriage to a foreigner: 26^{th} Annual Chart for 1986-87

Mo 24:47 Mun	Ra 11:36		
As 21:49	17Jan1986 9:55AM, Delhi		
Ve4:12 Su3:06 Ju28:1			
Me 23:42	Sa 13:04	Ke11:36 Ma26:44	

Mo24:47 Mun
Ve4:12 Su3:06 Ju28:1
12
10
Ra 11:36 1
As 21:49
9 Me 23:42
11
2
8
Sa 13:04
5
Ke 11:36
3
7 Ma 26:44
4
6

Main Features

1. 7^{th} lord Sun & 9^{th} lord Venus are having Ithasala in 12^{th} house.

2. The 12^{th} house is associated with 2-11^{th} lord Jupiter who is in Ithasala with Moon associated with Muntha in 2^{nd} house of family.

3. The 7^{th} lord of birth chart, Venus, is Yogkaraka being lord of 4-9^{th} lord.

4. Lagna lord Saturn is in Ithasala with 7th lord Sun with friendly aspect.

5. The native got married to a foreigner during the year.

6. The birth lagna is in Rahu-Ketu axis carrying malefic association of Mars, and lagna lord Saturn is hemmed between Mars and 8th lord Mercury. Again Karaka of marriage, 7th lord of birth lagna & 9th lord of annual chart, Venus, is combust. Hence this marriage did not prove harmonious.

14. Conclusion

The above results are quite generalised. However analysis of any house is a complex process involving a holistic approach. Firstly the sign occupying a house, in an annual chart correspond to a house which has the same sign in birth chart. The significations of this house of birth chart have a telling effect on the house under consideration. For example, sign occupied by 6, 8, or 12th house of birth chart spoils the houses of annual chart wherever they happen to fall. Secondly the strength of the planets occupying or aspecting a house modify the results for the better or worse. Thirdly the yogas formed (particularly the Tajika Yogas) by the planets occupying or having friendly/ inimical aspects indicate the occurrence of the events. The position, strength & relation of the house with lagna, lagna lord, Muntha, Muntha lord and lord of the year further qualify the results. Finally do not forget to consider important Parashari principles involved in the chart. Thus only a comprehensive & holistic approach will give reliable results.

Chapter 14

Maasa Phal or Monthly Chart

1. **Introduction:** In annual horoscopy, as brought out earlier, we pick up one particular year of life of a native and examine it more minute details. An annual chart is thus capable of providing a magnified view of one particular year of a native's life, from one birth day to the next. Taking the same principle of going into more minute details, each month of a particular year may be subjected to astrological scrutiny for a more clear view of events and their closest timing possible. An annual or monthly chart is basically a transit chart, showing transit of various planets at the moment of solar return each year or each month. The main feature of these charts is that they hold true for a particular year or month. Thus the underline principles for construction and delineation of the two charts are similar with monthly chart slightly more assertive and nearer the likely events. In either case, an event, which is not promised in the birth chart, is not likely to materialise whether or not the annual and/ or monthly chart indicates it.

2. **Solar Return:** The basis of Monthly Chart, like in case of annual chart, is the longitude of Sun at the time of birth. When Sun approaches same sign, degree, minute & second of longitude, as at the time of birth, the moment is called the *Varsha-Pravesh* or beginning of the new year for the native. In one year, Sun traverses 12 signs of the zodiac, staying in one sign for approximately one month. In vedic astrology, great importance has been given to Sun by all astrological savants. The *Sudarshan Chakra* method, advocates to consider lagna, Sun & Moon, as vital tripod of equal importance while analysing a chart. Significant

variation to Sun's position is supposed to indicate significant changes in the life of a native. Therefore great importance has been given to *Samkranti* (crossing over) of Sun to new sign in natal as well as in mundane astrology.

3. ***Maasa-Pravesh:*** It will be seen that every month, after Sun enters the new sign, at some moment it will pass over the same degree, minute & second of longitude as at the time of birth. This will repeat every month at an interval of approximately one month. **The time, when Sun' longitude in any sign is the same degree, minute & second as was at the time of birth, is called the *Maasa-Pravesh* or monthly solar return.** Thus there will be 12 *Maasa-Pravesh* in a year and the first *Maasa-Pravesh* will be identical with the *Varsh-Pravesh* for the year. A horoscope cast for the moment of the *Maasa-Pravesh* is called the monthly chart for that month.

4. Calculating the Maasa-Pravesh

1. Note the exact longitude of the Sun at the time of *Varsh-Pravesh* for any year of life. If we add one sign to it, we get the longitude of the Sun for the next *Maash-Pravesh.* From the ephemeris, we calculate the exact date & time, when the attains this longitude. This date & time is the *Maasa-Pravesh* for the second month. If we add two signs to the Sun's natal longitude, it gives us the Sun's longitude for the third month, and the date & time when the Sun attains this longitude, constitutes the *Maasa-Pravesh* for the third month; and so on.

2. There is an alternative method for calculating *Maasa-Pravesh* for any month. Note the longitude of the Sun at the time of birth. For the next 11 months, find out the date & time each month, when the Sun attains the same degree, minute, & second of longitude as at birth. Thus we get the *maasa-Pravesh* for first 12 months of a native's life. This may be tabulated for future use. In

order to calculate the *Maas-Pravesh* for any given month in any given year of life, add the *Dhruvanka* for the completed number of years to the *Maas-Pravesh* for the corresponding month of the first year of life. This will give the *Maas-Pravesh* for the required month & the year of the native. As it is it is hardly ever that all the 12 *Maasa-Pravesh* & monthly charts are prepared. Normally only one or two monthly charts are prepared. It may be noted that the *Maasa-Pravesh* calculated by the two methods may differ slightly. It is for the readers to decide which one gives better results.

5. Casting of a Monthly Chart

1. A monthly chart is usually casted to ascertain/ confirm a particular event in a native's life. For example Mr. Rajiv Gandhi was assassinated on 21May 1991, during his 47th year life. In order to make a monthly chart for May 1991, we first refer back to chart No.26, Annual chart for Rajiv Gandhi for 1990-91. It is seen that longitude of the Sun is Leo 3degree 49min 4sec. From Ephemeris of 1991, the date & time during the month of May (and before date of the event), we find that the Sun attains in Taurus this longitude of the Sun. The exact time of *Maas-Pravesh* is worked out from the Ephemeris for May 1991 as under:

    a) The longitude of Sun, at 5;30 AM on 19May 1991 is Taurus 3degree 47min 57 sec.

    b) The longitude of Sun on 20May 1991 at 5:30 AM is Taurus 4degree 45min 43sec. Thus our required degree of Sun falls between 5:30 on 19May 1991 and 5:30 AM on 20May1991.

    c) The Sun must move another 1min 7sec from the time on 5:30 at 19May 1991 to reach the required longitude of the Sun.

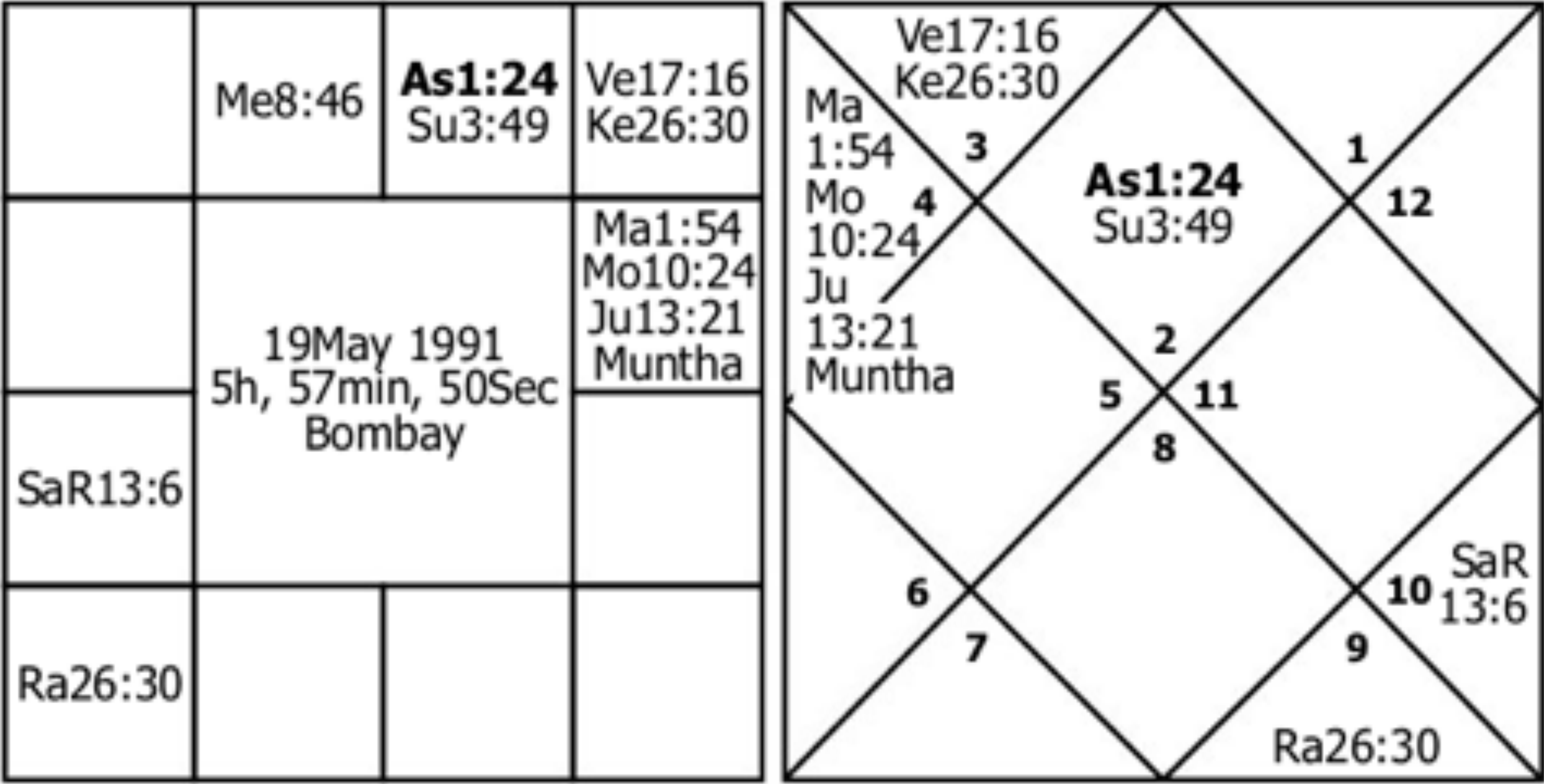
d) The movement of Sun in 24hours is 57 min 46sec. Therefore the time taken for the Sun to attain the required longitude after 5:30AM on 19May 1991 is 27 min 50 sec.

e) Therefore the *Maas-Pravesh* time will be on 19May 1991 at 5: 57:50 AM (IST).

2. Alternatively with the help of Ephemeris of May1945, find out *Maas-Pravesh* in May 1945, which happens to be on 18may1945 at Friday 11h, 1min, 45sec. Add *Dhruvank* for 46 completed years, which as per table is 1day, 19h, 1min, 27sec. The total would give the *Maas-Pravesh* in May 1991 as 7th day (Sunday) on 19th may at 6h, 3m, 12 sec. It may be noted that this *Maas-Pravesh* differs from the one calculated by previous method by over 5minutes. The lagna in either case be in Taurus but in different Navamsha. The readers may cast the monthly based on either *Maas-Pravesh* timing and decide the utility of the method for themselves.

3. Based on *Maas-Pravesh* of 5h, 57min, 50sec on 19may 1991, at Bombay the monthly chart will be as under:

Chart No.46: Rajiv Gandhi: Monthly Chart for the month of May 1991



6. Muntha in Monthly Chart

As stated earlier in the chapter on "Muntha", the Muntha is in lagna at the time of birth at the same degree as the lagna itself. Every year it progresses by one sign or every month by 2degree, 30min. For placing Muntha in a monthly chart, first work out its position in the annual chart. For example in above mentioned case, since the annual chart is for 47th year, the completed years are 46 and hence the Muntha will be in Gemini at the same degree as the lagna in birth chart i.e. 14degree 36min. The native was born in Aug1990, and before May 1991, he had completed nine months of his 47th year. In nine months, the Muntha would have advanced by 9x 2degree 30 min or 22degree 30 min. Adding this value to the Muntha in annual chart, we get:

Gemini14degree 36min + 22degree 30min = Cancer 7degree 6min.

7. The *Maasesha* or the Lord of the Month

In a monthly chart, the role & significance of Lord of the month is the same as that of lord of the year in an annual chart. The mode of selection is also similar. In the annual chart, there are five office bearers (lagna lord of birth & annual chart, Muntha lord, *Tri-rashi pati*, & *Dinratri-pati*) out of which one who is the strongest in *Panch-vargiya Bala* and aspects lagna is chosen as lord of the year. In case of monthly chart, there is an additional sixth office bearer, the lord of sign occupied by Sun in case of day *Maas-Pravesh* or the lord of Moon sign lord if *Maas-Pravesh* is in the night. In the above mentioned example, the lord of the month is Sun.

8. Analysis of Monthly chart

The monthly chart is analyzed in the same manner as the annual chart. It must always be analyzed in conjunction with the annual & birth chart. The results of monthly chart

will obviously be applicable to the month under consideration. The lord of the month has the same importance/ significance in a monthly chart as the year lord has in an annual chart. The Tajika yogas, aspects, Sahams, and other Parashari principles may all be applied in order to make possible a closer scrutiny of timing of events. As per Neelkanth, if the Navamsha lords of the lagna, of the lagna lord and of the Moon have friendly aspects (3-11 or 5-9), the native enjoys sound health. If these Navamsha lords have inimical aspects, there would be mental tension, illness and misfortune during the month.

In the monthly chart of Mr. Rajiv Gandhi for May 1991, the main features were :

1. Lagna lord Venus is in 2nd house with *Mrityu Saham* in Rahu-Ketu axis. In annual chart also Venus was in Rahu-Ketu axis.
2. The Muntha & Muntha lord Moon is associated with 12th lord Mars and 8th lord of birth & monthly chart Jupiter.
3. The lord of the month and of the year, Sun, is in *Ishraf* yoga with 12th lord Mars indicating explosion & violence.
4. Retrograde Saturn was in *Poorna Ithasala* with 8th lord Jupiter.
5. Retrograde Saturn aspects lagna & Muntha.
6. The Navamsha lords of Lagna, of Lagna lord and of Moon are Saturn, Jupiter and Mars respectively. All three are in inimical aspect with each other being in 3-9 axis, indicating great misfortune.
7. None of the Kendra/ Trikone houses had any benefic influence.
8. The native had dasha of Rahu-Mercury in birth chart and Patyani dasha of Mercury in Annual chart. In the monthly chart, Mercury was in 12th house of inimical

Mars and aspected by Mars (Ishraf Yoga) and by Rahu from 8th house.

9. The native was assassinated in a violent explosion on 21May 1991.

Let us consider another monthly chart of Ms Indira Gandhi for the Month of Oct1984. She had Cancer lagna in both natal & annual chart. The dasha operating during oct1984 in natal chart was Saturn-Mars and Pratyari dasha during oct 1984 was that of Saturn.

Chart No.47: Monthly Chart of Mrs Indira Gandhi for Oct 1984

		Ra4:08	
	21Oct1984 at 4:32AM		
			Mo 14:19
Ju13:28 Ma17:24	Ke4:08 Ve7:15 Mun	Su4:06 Me10:59 Sa22:54	**As12:9**

Su4:06 Me10:59 Sa22:54
Mo14:19
Ke 4:08 Ve 7:15 Mun
7 5
8 **As12:9** 4
6
Ju13:28 Ma17:24 9 3
12
10 2 Ra 4:08
11 1

Main Features were:

1. Lagna lord Mercury was in 2nd house with 6th lord Saturn & 12th lord Sun.
2. The 6th lord Saturn (dasha lord of natal & annual chart) was in Ithasala with 8th lord & Muntha lord Mars, placed in 4th house.
3. The Mars was also in Ithasala with Moon (lagna lord of natal & annual chart) and with lagna lord Mercury.
4. The Moon was also in Ithasala with Saturn.
5. Muntha is in 3rd house in Rahu-Ketu axis.

6. The affliction of lagna, lagna lord, & Moon by 6th & 8th lord Saturn & Mars, caused assassination of the native on 31 Oct1984 by bullet injury.

9. The Day Chart

1. Just as Sun's transit through one sign indicates the monthly return of the Sun, similarly its transit through one degree indicates daily return of the Sun. The Sun covers approximately a longitudinal arc of one degree every day. Keeping the minutes & seconds of the Sun's natal longitude constant and adding one degree for each day, gives the longitude of the Sun for a given day. The time at which the Sun attains this longitude is called *Dina-Pravesh* or daily return of the Sun. A days chart can then be cast and analyzed using known parameters. Thus there can be 365 day-charts in any given year.

2. According to Neelkanth, we should have full calculations in respect of positions of planets and houses in a day chart. In a day chart, the lagna sign and the Moon sign becomes extra-important. The results should be spelt out on the basis of strength or weakness of Navamsha lords of the Lagna and of the Moon. The Muntha progresses by five minutes per day (as it moves by 2degree 30min in a month). This will help locate the position of on any given day. If the day lord, month lord, year lord and Muntha lord are well placed and well aspected, the day will be good. The Malefic placing, association and aspect will make it inauspicious.

3. The results of a day chart depend to a great extent on the position of Moon at the time of *Dina-Pravesh*. For working out the general results, we take only the degree and minutes of the Moon and not its sign number. This is multiplied by two and divided by five. The Moon has 12 states in a sign depending upon its position. The

number as quotient tells us about the past. In predicting the results as per position of Moon, we should take results of the number next to the quotient. The 12 states of the Moon and its corresponding results are as under:

Quotient	**State of the Moon**	**Results**
1	Pravas (Journey)	Journeys-short/ long
2	Nasta (Destruction)	Excess expenditure, loss of wealth
3	Maran (Death)	Death or death like troubles
4	Jaya (Victory)	Victory over Enemies
5	Hasya (Laughter)	Enjoyment, pleasure
6	Rati (Indulgent)	Sexual satisfaction
7	Kreeda (Sports)	Sports, game or fun
8	Prasupta (Sleep)	Sleeping or relaxing
9	Bhukta	Fear, pain etc.
10	Jwara (Fever)	Disease, illness
11	Kampita (Shivering)	Sorrows & losses
12	Susthita (Well placed)	Comforts, Joy & pleasures